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THE

SACRED CLASSICS

Defended *and* Illuſtrated:

OR, AN

ESSAY

Humbly Offer'd towards Proving the

Purity, Propriety, *and* True Eloquence

Of the WRITERS of the

NEW TESTAMENT.

VOL. I. In Two Parts.

In the FIRST of which

Thoſe DIVINE WRITINGS are vindicated againſt the Charge of *barbarous* LANGUAGE, *falſe* GREEK, and SOLECISMS.

In the SECOND is ſhewn,

That all the Excellencies of STYLE, and ſublime Beauties of LANGUAGE and genuine ELOQUENCE do abound in the SACRED WRITERS of the NEW TESTAMENT.

With an ACCOUNT

Of their STYLE and CHARACTER, and a Repreſentation of their Superiority, in ſeveral Inſtances, to the Beſt CLASSICS of *GREECE* and *ROME*.

To which are ſubjoin'd proper INDEXES.

By *A. BLACKWALL*, M. A.

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M.DCC.XXXVII.

BRITISH MUSEUM

THE PREFACE.

IN reſpect to the ſubject it-ſelf which I treat of, I cannot pretend to preſent my reader with a diſcourſe intirely new: but if the copiouſneſs and choice of my materials, with the manner and method of my managing and diſpoſe-ing of them, be conſider'd, it may appear that there is ſomething new in this Eſſay.

I have read the beſt and moſt authentic Greek *writers, with a view of comparing them with the divine writers of the New Teſtament; by which I*

have been enabled to prove the purity and elegance of numerous paſſages, which for ſeveral ages have by eminent ſcholars been condemned for ſoleciſms.

Many learned and good men, whoſe ſentiments may not intirely agree with mine in the Firſt Part, will, I believe allow me to be right in the Second; and in general acknowledge the ſublime eloquence and noble beauties of the inſpired writers; only charge me, which I humbly acknowledge, with a very imperfect repreſentation of them. I have done my poor endeavours; and have, perhaps, by opening the way, done ſervice to the public, by giving the hint to ſome greater and more able genius, who is qualified to do more juſtice to this glorious ſubject.

With modeſt ſcholars and Chriſtians the honeſty of my intention, and the diligence of my labours, will plead for favourable abatements. If any ſuch worthy perſon ſhall think it proper to correct any of my miſtakes in public, it will not be by way of haughtineſs and

inſult,

inſult, but charitable advertiſement and inſtruction; and though I may have oppoſers, I ſhall have no enemies; nor ſhall I expreſs any reſentment, but return my grateful acknowledgments. Thro' my whole Eſſay, I hope none can charge me with ill manners, or want of fidelity in my quotations and repreſentation of things. Thoſe doctrines of heavenly charity and eternal truth condemn all ſpite, envy, and ill manners, and, the effects of ſuch vile qualities, ſcurrilous language, and railing, and diſdain; and are infinitely above all equivocation and ſorry ſleights of worldly cunning; and what ſome ſoften with the term of pious, but, in plain terms, are impious frauds.

On the other hand, if any of thoſe unhappy wits, who undervalue and deſpiſe the language of the ſacred writers, becauſe they don't underſtand it, or hate and are afraid of the doctrines it expreſſes, ſhall attack me in a hoſtile manner; as I ſhall be ſo far from apologizing for myſelf, that I ſhall own and glory

in ſome parts of their charge: ſo, if any thing ſhall be thought material, and to have the appearance of a rational objection, I ſhall endeavour to vindicate my labours upon the ſacred and moſt admirable writers of the New Teſtament; which unworthy, though well-meant labours I humbly ſubmit to the judgment, and recommend to the acceptance and patronage of the pious and intelligent Reader.

A. Blackwall.

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THE SACRED CLASSICS Defended *and* Illuſtrated.

PART I.

In which thoſe Divine Writers are vindicated againſt the Charge of *barbarous Language*, *falſe Greek*, and *Soleciſms*.

CHAP. I.

By way of Introduction, wherein an account is given of the Hebraiſms *of the New Teſtament; ſeveral miſtakes of antient and modern critics and grammarians upon this head are diſcover'd; the peculiarities of the ſacred writers, and the pretended barbariſms, or foreign words and phraſes, are defended, by ſhewing that the ſame liberties are taken by the beſt and moſt accurate* Greek *authors.*

§. 1. WE are ſo far from denying that there are *Hebraiſms* in the New Teſtament, that we eſteem it a great advantage and beauty to that ſacred Book, that it abounds with them.

The Old Teſtament is the rich treaſury of all the ſublimity of thought, moving tenderneſs of

paſſion, and vigorous ſtrength of expreſſion, which are to be found in all the language by which mortals declare their minds.

The *Hebrew* is an original and eſſential language; that borrows of none, but lends to all. Some of the ſharpeſt pagan writers, inveterate enemies to the religion and learning of both Jews and Chriſtians, have allowed the *Hebrew* tongue to have a noble emphaſis, and a cloſe and beautiful brevity [1]. The metaphors in that admirable book are appoſite and lively; they illuſtrate the truths expreſſed by them, and raiſe the admiration of the reader. The names of men, animals, *&c.* are very ſignificant. One word is often a good deſcription, and gives you a ſatisfactory account of the chief and diſtinguiſhing property or quality of the thing or perſon nam'd.

It would be no difficult matter for a man of diligence and good taſte, competently skill'd in the *Hebrew* and claſſical learning, to prove that the *Hebrew* Bible has every beauty and excellence that can be found in all the *Greek* and *Roman* authors; and a great many more and ſtronger than any in all the moſt admir'd Claſſics.

Was ever hiſtory related with ſuch neat plainneſs, ſuch natural eloquence, and ſuch a choice variety of circumſtances, equally probable and

[1] Iamblichus apud Flac. Illyric. de ſtylo SS. Literarum, Tract. 5. p. 452. Præſtantia Novi Teſtamenti non minuitur, ſi dicamus illud Hebraiſmis ſcatere. Leuſden. Philol. Heb. mixt. Spicileg. Philol. c. 40. p. 436.

moving,

moving, as the hiſtory of the antediluvian patriarchs; of *Abraham* and his deſcendants; and particularly of *Joſeph* and his brethren? *Theocritus* and *Virgil* come nothing near to thoſe lively deſcriptions, thoſe proper and ſweet compariſons, that native delicacy of turn, and undiſſembled fervency of paſſion, which reign in *Solomon*'s divine paſtoral.

The prevailing paſſion in ſuch poems is deſcribed above the imitation of art, and the reach and genius of all other authors [2]. The Wiſe Man's *Proverbs* and *Eccleſiaſtes* contain a ſelect variety of precepts of good and happy life, derived from their true principles, by a ſtrong genius, and very elevated capacity, improv'd by a thorough knowledge of mankind, and a long courſe of experience. They have ſuch a ſuperiority in their ſenſe, and agreeable manner of expreſſion, that any critic would wonderfully hazard his reputation, who ſhould, with *Julian* the Apoſtate, preſume to bring them into any compariſon with the dry precepts of *Theognis*, or the affected turns and ſpruceneſs of the morals of *Iſocrates*.

The laws and commandments of the moſt high God are deliver'd in grave and awful terms; and if compar'd either with the *Attic* or *Roman* Laws, it will immediately appear, that the firſt as much excel the laſt in force and ſoftneſs of expreſſion, as they do in the wiſdom of their conſtitution, and their ſure tendency to promote the ſincere piety and happineſs of mankind.

[2] Dr. *Fiddes*'s Theologia Practica, p. 517.

The ſongs of *Moſes* and *Deborah*, and the *Pſalms*, that moſt precious treaſury of devotion and heavenly poetry, raiſe the ſoul to the higheſt heavens; and are infinitely more marvelous and tranſporting than the nobleſt and moſt happy flights of *Pindar* and *Horace*. There is nothing in all the tragedians, not in *Euripides* himſelf, ſo maſterly in his mourning ſtrokes, that is equally moving and tender with the *Lamentations* of the Prophet *Jeremy*, *Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night* [3]! *O all ye that paſs by, behold and ſee, if there be any ſorrow like mine* [4]. The complainant is ſo very miſerable, that he has no friend or comforter left to open his grief to; he is forced to implore the pity of ſtrangers and paſſengers; and then his diſtreſs is ſo great and viſible, that he needs no words to raiſe compaſſion: he only deſires them to look upon his diſtreſſed ſtate, and then judge whether any ſorrow could be equal to his. 'Tis a piece of ſuperlative beauty, and in one thought compriſes all the eloquence of mourning. "Did "we ever find (ſays the eloquent Dr. *South*) ſor-"row flowing forth in ſuch a natural prevailing "*pathos*, as in the *Lamentations* of *Jeremy*? "One would think that every letter was wrote "with a tear; every word was the noiſe of a "breaking heart; that the author was a man "compacted of ſorrows, diſciplin'd to grief from "his infancy, one who never breath'd but in

[3] Jer. ix. 1.
[4] Lamen. i. 12.

"ſighs

« ſighs, nor ſpoke but in a groan [5]." Where did majeſty ride in more ſplendor than in thoſe deſcriptions of the divine power in *Job*? *Chap.* xxxviii. xxxix. xl.

Can any prejudice ſo far biaſs any man of common underſtanding (though ever ſo much an enemy to his own pleaſure and improvement, by having a low opinion of the ſacred writers) as to make it a queſtion with him whether *Job*'s natural hiſtory, his deſcription of the oſtrich, the eagle, vultur, behemoth, leviathan, &c. do not very much excel *Ariſtotle*, *Pliny*, and *Elian*, as well in the eloquence, and grandeur of the language, as in the truth of the philoſophy? The *Greek* and *Latin* poets have happily exerted their talents in drawing a fine horſe, and yet no wonder that they all yield ſo much to the horſe in *Job*; ſince the almighty and infinite Mind, who created that noble and uſeful creature, has graciouſly condeſcended to entertain us with a perfect and moſt tranſporting deſcription of one of the chief pieces of his own workmanſhip in the animal creation [6].

One might with pleaſure inlarge upon numerous inſtances of the ſublimity and admirable beauties of the Old Teſtament, which are above imitation, and defy criticiſm and cenſure. But I proceed to name a few, out of many, vigorous *Hebraiſms* in the New Teſtament. To do things acceptable to God, is common language. To do

[5] Serm. Vol. IV. p. 31.
[6] Job xxxix.

things acceptable before, or in the preſence of God, is a *Hebraiſm*; but does it not inlarge the thought, and inliven and invigorate the expreſſion? And is it any breach of the rationale of grammar, or does it any ways treſpaſs upon concord or government? It places every ſerious reader under the inſpection and all-ſeeing eye of the moſt High; and therefore is apt to inſpire him with a religious awe for that immenſe and adorable Preſence.

That God Almighty hears prayers, is an expreſſion common to all writers. That prayers aſcend up to heaven as a ſweet-ſmelling ſavour to God, is an *Hebrew* form of ſpeech not of leſs vigour, propriety, or agreeableneſs.

'Tis a beautiful alluſion to the odors and fragrancies of ſacrifice and incenſe aſcending into the skies; grateful to God Almighty as his own appointment, and a proper expreſſion of the duty and obedience of his pious worſhippers [7]. In the *Acts* of the Apoſtles the prayers and almsdeeds of the devout *Cornelius* are ſaid to be aſcended as a memorial before God; that is, as an acceptable ſacrifice; for in *Leviticus* the offering of incenſe is called a memorial [8]. St. *Paul* calls God to witneſs, that he vehemently loves the *Philippians* in the bowels of Jeſus Chriſt; that is, with the moſt affectionate tenderneſs, and Chriſtian charity. But could any words in any language repreſent that love and goodneſs with ſuch energy and power as theſe, which affect both ſoul

[7] Pſal. cxli. 2. Acts x. 4.
[8] Levit. ii. 2.

and

and body, and pierce into our inmoſt conſtitution, which raiſe the tendereſt ſentiments of human nature, and heighten them by the ſtrongeſt and moſt ſacred endearments of Chriſtianity? But 'tis in vain to beſtow words upon any perſon to convince him of the excellence of this divine paſſage, who does not *feel* the force and *pathos* of it [9].

There are a great many ways of expreſſion which are originally *Hebraiſms*, but have been tranſplanted into the *Greek* by the beſt authors; and are now proper and genuine phraſes in the *Greek* tongue; tho' that be raſhly deny'd by ſeveral grammarians and commentators.

§. 2. THERE was in the laſt century a famous conteſt between *Pfochenius* and our countryman *Gataker*. The firſt affirm'd that there were no *Hebraiſms* at all in the *Greek* of the New Teſtament. But 'twas impoſſible he ſhould have ſucceſs in that attempt. Indeed in his book he proves ſome paſſages, which had been thought by many to be peculiar to the *Hebrew* language, to be good *Greek* too; but he is generally too forward and aſſuming; and produces many of his authorities out of low writers, which can have no rank among the genuine Claſſics. *Gataker* runs into the contrary extreme, and denies the purity of ſeveral expreſſions in the New Teſtament, though they be found in the firſt-rate *Greek* authors, becauſe they are likewiſe uſed in the *Hebrew* Bible. Which ſeems to me very humour-

[9] Philip. i. 8. Gen. xliii. 30. Iſa. lxiii. 15.

ſome

ſome and unreaſonable; becauſe different languages in many inſtances agree in phraſeology, and common ways of ſpeaking; and a form of ſpeech in any language, which agrees with the *Hebrew*, is ſo far from deſerving to be rejected for that reaſon, that 'tis more authentic and valuable, as agreeing with that ſacred and original language.

This learned man will not grant that the nobleſt and beſt poets do eſtabliſh any idiom; and ſays no phraſe can be prov'd to be pure *Greek*, only becauſe it is found in poets, though they be the moſt celebrated for purity: which is an affirmation that tends to render ſome of the nobleſt productions of human wit of little ſervice; and ſome of the greateſt maſters barbarians in their own language. There are indeed ſome peculiarities in the poets, ſome liberties in ranging their words, and ſome words which proſe-writers ſcarce ever uſe. But the greateſt part of the phraſes and figures of language are common to the poets and proſe-writers. The plaineſt and pureſt of the proſe-authors in ſome places are as daring in ſtrong metaphors, and high flights, as the loftieſt poets themſelves. *Herodotus*, *Thucydides*, *Plato*, and *Xenophon*, a very familiar and eaſy writer, ſometimes have as high expreſſions, and as much going out of the vulgar way, as any thing in the chorus of the tragedians, or the lofty ſtanza's of *Pindar*. *Herodotus* frequently uſes the *Tmeſis*, ſo rare in proſe-writers; and delights in *Homer*'s expreſſions, even when moſt daring.

Ἀνά τ' ἔδραμον καὶ ἔβλαστον —— παραγυμνοῖ ἔπος —— ἐκπλώσαντες τοῦ νόου in *Herodotus* [1], πτεροῦν χρὴ παιδία in *Plato* [2], Πετραὶ τ' ἠλίβατοι, and οἱ πῦρ πνέοντες in *Xenophon*, more bold and poetical than *Homer's* μένεα πνείοντες [3], are instances of poetical liberties not the most daring, which are taken by those prose-writers. There are vast numbers of the same nature, some few of which we may have occasion to produce in the procedure of this work. Can any equal judge, who does not condemn these chief authors of *Greece*, be offended at that beautiful bold expression of St. *Luke*, Πλοίῳ μὴ δυναμένῳ ἀντοφθαλμεῖν τῷ ἀνέμῳ, *when the ship could no longer look the storm in the face? Oecumenius*, a native *Greek*, and commentator on the sacred writers, seems not to relish this noble expression, but formally and coolly tells us, that the word is properly apply'd to a man only.

'Tis a vigorous compound word us'd by *Polybius*, and in this place is surprizingly bold and agreeable; and the passage is rais'd and strengthen'd by two lively *Prosopopeïas*. 'Tis the observation of the great critic *Demetrius Phalereus*, that something of the poetic phrase and spirit gives nobleness and magnificence to a discourse [4]. Indeed there always wants both spi-

[1] P. 431. l. 21. Her. 9. p. 525. l. ult. Herod. 6. p. 335. l. 35.

[2] Plat. Resp. 5. 372. Ed. Massey.

[3] Xen. Cyr. exp. 1. p. 27. Xen. Hellen. 7. The critics allow poetical expressions to be prudently us'd by prose-writers. Δεῖ γὲ χρῆσθαι αὐτῇ ποιήσει —— ἐξαλλάττει γὰρ τὸ εἰωθὸς, καὶ ξενικὴν ποιεῖ τὴν λέξιν. Arist. Rhet. l. 3. c. 3.

[4] Dem. Phal. 112. p. 71.

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fit and pleaſantneſs in a proſe-author, who is altogether inſenſible of the charms and graces of poetry. But when and how far to throw in the heightenings and embelliſhments of poetry, is not to be learnt by tumbling over ſcholiaſts, and writers of Lexicons, nor raiſing duſt in libraries; but requires a delicate ear, a quick apprehenſion, and great ſtrength and ſoundneſs of judgment. How ſmall a portion of the poetical ſpirit fell to the ſhare of Mr. *Gataker*, appears from all his writings; particularly his tranſlation of the *Greek* verſes he quotes into *Latin*. That ſmooth line of one of the politeſt and ſweeteſt of the *Greek* poets [3],

Παρθένος ἔνθα βέβηκα, γυνὴ δ' εἰς οἶκον ἀφέρπω,

is ſo heavily fetter'd, and moves ſo aukwardly in this gentleman's *Latin* verſion, that I believe it will make a very grave man ſmile.

Veneram ego huc virgo, at mulier ſum jam hinc reditura [6].

This digreſſion, I hope, will be eaſily pardon'd, becauſe the uſe and pertinence of it will appear in the proceſs of this work.

§. 3. IT will now be a fit preparation to the following chapters to ſhew, that not only this learned man, but ſeveral authors antient and modern, native *Greeks*, celebrated linguiſts and

[5] Theoc. Id. 27. v. 64.
[6] Gat. de ſtyl. N. T. p. 121.

com-

commentators, have too forwardly pronounc'd many places in the New Teſtament to be mere *Hebraiſms*, *Arabiſms*, *&c.* which are found exactly parallel to the common expreſſions of the firſt-rate writers of old *Greece*; and have boldly affirm'd many to be falſe and barbarous, which upon examination come up to the ſtandard of primitive purity. I enter upon this examination, not with the leaſt intention to gratify the vanity of contradicting or finding fault with great men in the commonwealth of letters, to whoſe names and memories I ſhall always pay a ſincere reſpect and deference. I only in this diſſertation humbly propoſe and deſign to do juſtice to the ſacred books, and to prevent the prejudices that young ſcholars may receive by the authority of ſome great men, againſt the ſtyle of our Lord's Apoſtles and Evangeliſts, by confuting ſome vulgar errors, and wiping off ſome dirt that has been thrown upon theſe precious volumes. Therefore the nature of my work obliges me to make it appear, without diſreſpect or reflection, that little regard is to be had to many celebrated critics on this head, who, without conſidering the matter deeply, and reading the claſſics and divine writers with the view of carefully comparing them together, have magiſterially dictated to the world, that the *Greek* of the New Teſtament is either quite a new language, or a barbarous dialect, prodigiouſly different from the common. Many young ſcholars, taking the charge of ſoleciſms, blemiſhes and barbariſms in theſe ſacred

authors

authors for granted, have, to their great loſs and diſadvantage, conceived an early diſguſt, and have either neglected to read thoſe ineſtimable treaſures of wiſdom, and genuine eloquence, or have read them with a careleſs indifference, and want of taſte.

To purſue my deſign, I begin with the laborious gentleman we nam'd firſt.

Ἰδὼν ἴδον [7] in the Septuagint and the New Teſtament writers is a vigorous repetition after the *Hebrew* dialect; but 'tis at the ſame time pure *Greek*.

Lucian has it, and 'tis quoted by *Pfochenius*: but his adverſary ſets aſide *Lucian's* authority; and ſays he mixes many poetical phraſes in his ſtyle, and inſinuates this may be one. Or elſe he rather ſuppoſes, that that ſcoffing buffoon uſes it here by way of contempt and ridicule of the ſacred phraſe. Though I think there is no ground for theſe ſuppoſitions, let 'em paſs. We prove the expreſſion claſſical by authority ſuperior, and ſuch as muſt intirely ſilence all cavils. Ἔφασαν λέγοντες, and ἔφη λέγων in *Herodotus* [8], ἔθει δρόμῳ in *Thucydides* [9], and σῶν ἂν ἀπελθὸν ᾤχετο in *Plato* [1], are the ſame repetitions expreſſed in the ſame manner.

But ἐς ἀλκὴν ἄλκιμα and μεγάθεϊ μεγάλως [2] are repetitions more harſh and licentious than any I have obſerved in the divine writers.

[7] Acts vii. 34. Exod. iii. 7. Gat. de ſtyl. N. T. 98.
[8] Her. Gr. 9. 509. l. pen. 3. 219. l. 44.
[9] 5. 297. l. 11.
[1] Plat Phæd. p. 164. l. 30, 31. in Divin. Dial. Cant.
[2] Her. Gale 3. p. 205. Her. Gr. 1. 19. l. 11.

Περφήτης

Περφήτης is inſtanced by *Gataker*, as ridicul'd by *Lucian*, as if it was not a claſſical word; and he ſays not a word to vindicate it [3]: but *Herodotus* often uſes it, and ſure the authority of ſuch a noble writer is enough to ſupport it [4].

Ἀλλὰ for εἰ μὴ is objected againſt, and thought not to be pure and claſſical; but *Herodotus* puts it beyond all exception [5]. The children or ſons of *Iſrael* for *Iſraelites*, and ſons of men for men, will not be allow'd by this writer to be an idiomiſm of the *Greek* language, nor juſtify'd by *Homer*'s ſons of the *Greeks*; becauſe, ſays my author, *Homer* is a poet, and the poetical language will not eſtabliſh any idiom. And he further ſays, that no *Greek* author uſes ſons of men for men. But *Herodotus*, whom moſt of the critics allow to be a tolerable good *Greek* author, ſpeaks commonly in this manner; the ſons or children of the *Lydians*, *Ethiopians*, *Ionians*, ſtand barely for *Lydians*, *Ethiopians*, and *Ionians* [6].

The learned man ſeems to reject ἄπο ἄνωθεν ἕως κάτω [7] in St. *Mark* as a form very rarely, if ever, us'd by the approv'd claſſics: but expreſſions exactly parallel are very commonly us'd by the beſt authors of *Greek*; μέχρι πάρρω τῆ

[3] Gat. p. 80.

[4] Ἔπειτα ἐπειρώτευν τὰς προφήτας τὸ αἴτιον τῆ παρεόντος κακῆ. Her. Gr. 9. 543. l. pen. So does Plato, Alcibiad. 2.

[5] Gat. de ſtyl. N. T. 204. St. Mar. ix. 8. Herod. Gr. 7. 420. l. 38.

[6] Her. Gr. 1. 10. l. 33. 3. 167. l. 46. 5. 303. l. 11.

[7] St. Mar. xv. 38.

ἡμέρας

ἡμέρας εἰς ὁπότ' ἔσαι —— ἐπὶ μᾶλλον εἰς τότε, *till that time* [8].

Though it could not be allow'd that *Pſochenius* had prov'd from *Euripides*, that οἶκος for a *family* or *lineage* was claſſical *Greek*, yet the authority of *Herodotus* and *Demoſthenes* muſt carry it. Δεύτερος ἦτος ὁ οἰκίης ταύτης, *he was the ſecond of this family.* Φυλάσσω, *to obſerve laws, rites* and *cuſtoms*, is deny'd to be us'd by the antient *Greeks*, but againſt the reſiſtleſs authority of the two fore-mention'd noble authors.

Herodotus having ſpoken of ſeveral, both religious and civil, rites and cuſtoms prevailing among the *Perſians*, concludes, ταῦτα μέν νυν ἔτω φυλάσσεται· *theſe things are thus obſerv'd and practiſed. Demoſthenes* tells the *Athenians*, that they ought to conſider and weigh well what laws they enact, but, when they have made laws, to keep and obſerve them [9].

Χορτάζω is ſaid to be us'd only of the feeding of brutes, and never of men, in the claſſics. *Lambert Bos* brings ſeveral inſtances to the contrary. *Plato* uſes it of human creatures: Βόσκονται χορταζόμενοι καὶ ὀχεύοντες [1]. Though it muſt be acknowledged, that the men there deſcribed acted below the dignity of their nature, and the dictates of their reaſon, and were totally degenerated, and deeply ſunk into a ſtate of

[8] Xen. Hel. 7. p. 469. Æſchin. adv. Cteſ. p. 63. l. 2. Oxon. Her. Gr. 1. 40. l. 16. Plat. Alcib. 2. p. 151. Ed. Hen. Steph.

[9] Her. Gr. 1. p. 56. l. 6. Demoſthenes adv. Mid. p. 390. l. 5.

[1] Plat. Reſp. 9. p. 266. l. 25. Ed. Maſſey.

brutality

brutality and ſottiſhneſs. 'Tis in my thoughts a perverſe and unreaſonable adherence to an hypotheſis once laid down, to object againſt a word or phraſe in the New Teſtament being pure and claſſical, becauſe it is more us'd in the *Hebrew* or *Syriac* than the *Greek*. When a word or conſtruction is found in any good and authentic writer of old *Greece*, nothing but obſtinacy can hinder any man from allowing it to be pure and proper. *Gataker* has fix'd upon an inſtance very foreign to the purpoſe he deſign'd it for: Χαρὰν μεγάλην σφόδρα ἐχάρησαν [2], where he ſays there is a double *Hebraiſm*; *he rejoic'd a joy*, and then *exceeding great*: and whatever can be ſaid to the contrary, he determines 'em to be *Hebraiſms* or *Syriaſms* rather than *Greciſms*.

They were originally in the *Hebrew*; but 'tis certain they are equally proper in *Greek*. Conſtruction parallel to χαρὰν ἐχάρησαν may, I believe, be found in above two hundred places in four or five of the chief authors of *Greece*.

Συμβουλευόμενος συνεβούλευσεν αὐτοῖς τάδε [3], διανόημα διανοεῖσθαι [4], δέησομαι ὑμῶν μετείαν δέησιν [5], σφοδρὰ μεγάλην is not worſe *Greek* than ἔθνος μέγα ἰσχυρῶς and λίην ἰσχυραὶ τιμωρίαι in *Herodotus* [6]. *Grotius*, *Piſcator*, and *Caſtalio* tell us, that the uſe of a participle for a ſubſtantive is a *Hebraiſm*, without taking any

[2] St. Mat. ii. 10. Gat. de ſtylo, p. 258.
[3] Xen. Cyr. Exp. 2. 1. 12. p. 81.
[4] Plat. de Leg. 10. p. 220. Camb.
[5] Æſchin. adv. Cteſ. 41. l. 13, 14. add.
[6] Gr. p. 280. l. 16. 172. l. 39. Her. Gr. 1. 28. l. 39.

notice

notice that 'tis common in the beſt *Greek* and *Roman* authors. Ὁ πειράζων in St. *Matthew* is the *Tempter*; ſo τῶς λέγοντας and τῶν λεγόντων are the *Orators* in *Demoſthenes*, and τῶν τυραννευόντων are *Kings* and *Governors* in *Iſocrates* [7].

A reverend commentator on *Acts* vii. 2. with a grave air informs his reader, that 'tis cuſtomary with the *Hebrews* to add the word man, when it imports no more than the word to which it is annex'd. But the nicety of the obſervation had been ſpoil'd, if he had added, And 'tis cuſtomary likewiſe in the *Greek* writers of the beſt age and merit. Ἀνδρώπῳ βασιλεῖ in St. *Matthew* is as good *Greek* as βασιλῆϊ ἀνδρὶ in *Homer*; ἄνδρα ςρατηγὸν in *Thucydides*, ἄνδρες δικασαὶ in *Demoſthenes*, Ὀιόβαζος ἀνὴρ Πέρσης in *Herodotus* and *Xenophon* [8]; *Tully* has *Homo Gladiator* [9].

Μικρῷ καὶ μεγάλῳ in *Acts* xxvi. 22. is a *Hebraiſm*, ſays the learned *Grotius*: but the ſame form of ſpeech in *Thucydides* ſhews it to be *Greek*; πόλιας, καὶ μικρὰς, καὶ μεγάλας [1]. No form of expreſſion has been cavill'd at more by the defamers of the ſtyle of the New Teſtament, than the uſe of the particle ἐν; and particularly put

[7] St. Mat. iv. 3. Herod. Gr. 3. 172. l. 39. Dem. 1. Olyn. 4. l. ult. adv. Mid. 411. l. 38.

[8] St. Mat. xxii. 2. Hom. Ἰλ. γ'. 170. Thuc. 1. 41. l. 15. Her. Gr. 9. 551. l. 41. Xen. Cyr. Exp. 1. 6. 1. p. 41. l. 1.

[9] Tullii Ep. ad Fam. 12. 22. l. 1.

[1] Thucyd. 4. p. 277. Ariſtoph. Aves, v. 1071. 1 Theſſ. iv. 18. Hom. Ἰλ. α'. Xen. 8. 7. 1. 329. Wells. St. Mat. vi. 7. Xen. Cyrop. 1. 3. 14. p. 16. Oxon. Grec. ἐν δόλῳ. St. Mark xiv. 1. δυκ ἐν δίκῃ. *unjuſtly*, Plat. Euthyphron. p. 6. l. 1. *Plato* has ἐν εὐφημοτάτοις ὀνόμασιν ὀνομάζειν, *to call 'em by the moſt favourable names*; 2 Alcibiad. p. 140. Edit. Hen. Steph.

before

before the inſtrument with which any thing is done. Ἐν σώματι μαχαίρης and ἐν μαχαίρᾳ are affirm'd by almoſt all commentators to be a pure *Hebraiſm*.

But as this particle is us'd much with the ſame variety in other ſignifications, ſo peculiarly in this we find it in the pureſt claſſic authors. So διαφθείρονται ἐν ταῖς χερσὶν αὐτῶν in *Thucydides*, ἐν φοναῖς ὄλλυται in *Ariſtophanes*. So that the obſervation of the excellent *Grotius* on 1 *Theſſ.* iv. 18. ἐν τοῖς λόγοις τούτοις· *By* or *with theſe words comfort one another*, is vain: ἐν, ſays he upon the place, is added after the *Hebrew* manner: the purer *Greeks* expreſs the inſtrumental cauſe by the dative alone. *Homer* has ἐν ὀφθαλμοῖσιν ἴδωμαι, ἐν ἐρανίοις σημείοις, *by ſigns from heaven*, is in *Xenophon*. Ἐν πολυλογίᾳ, *for their much ſpeaking*, in Saint *Matthew*, is exactly parallell'd by that paſſage in *Xenophon*, ἐν τούτῳ με ἔπαισεν ὁ διδάσκαλος, *for this my maſter ſtruck me*. Saint *Mark* has ἐν δόλῳ, *deceitfully* or *by treachery*: *Plato*'s ἐν δίκῃ, *juſtly*, exactly parallels it. *Piſcator*, on *Revel.* xviii. 2. affirms that ἐν ἰσχυϊ is put for ἰσχυρῶς by a *Hebraiſm*; but εἰ μὴ παρέσονται ἐν τάχει in *Thucydides* proves it pure *Greek* [2].

The excellent *Grotius*, on St. *Mat.* v. 21. aſſures his reader, that the dative caſe there cannot be ſaid of the perſons who ſpoke, but muſt mean the perſons ſpoken to. However that place may be tranſlated, 'tis certain from *Thucydides* that his aſſertion is wrong, ὡς καὶ τοῖς παλαιοῖς ποιηταῖς

[2] Thucyd. 4. p. 277.

δεδή-

δεδήλωται, as it has been declared by the antient poets [3.]

The great *Casaubon*, who had a good notion of the purity and propriety of the New Testament *Greek*, and has illustrated many passages by parallel classical expressions, sometimes too unadvisedly pronounces those to be mere *Hebraisms* which are found *Grecisms*, and prov'd so by the best authors. Μεθύειν, says this learned critic, on St. *John* ii. 10. according to the usage of the *Hebrew*, does not signify here *to be drunk*, but only *chearful drinking within the bounds of temperance*. It signifies the same in the *Grecian* classics. *Herodotus* of the *Persians* says, that when they have drank chearfully and freely, then they debate about the most serious and important affairs. The word is μεθυσκόμενοι, which often expresses *the debauchery* and *crime of drunkenness*, but must here be limited to an *allowable indulgence* [4]. The same judicious scholar is mistaken, when he charges St. *Luke* with want of purity in *chap.* iv. 3. of the *Acts*. He will not allow τήρησις to be a classical *Greek* word for a *prison*; and unwarily says, those who speak *Greek* with more purity would have us'd φυλακήν. If *Thucydides* be an author of pure *Greek*, this censure is wrong; if not, this controversy is at an end. He has ἀσφαλεστάτην τήρησιν, *the* *securest hold*, or *place of confinement for prisoners* [5].

[3] Thucyd. 1. 9. l. 5.
[4] Her. Gr. 1. 56. l. 7.
[5] Thuc. 7. 467. l. 14.

'Twas

'Twas becauſe that univerſal and judicious ſcholar Dr. *Hickes* run in with the prejudicate opinion of ſeveral eminent men upon this ſubject, and had not himſelf compar'd the foreign and ſacred writers together, that he affirms ποιέω to be *Helleniſtical* or *Hebraizing Greek*, when it ſignifies *to perform divine rites, to celebrate a feſtival*, or *offer ſacrifice*. Which muſt in his opinion imply that it is not pure and claſſical *Greek*, or elſe the aſſertion would be intirely vain and inſignificant; becauſe every body knows 'tis frequently ſo us'd by the *Greek* tranſlators of the Old Teſtament, and the divine authors of the New; who often uſe their words and phraſeology [6].

But the moſt approv'd and noble writers of *Greece* commonly uſe the very ſame expreſſion. We have ποιήσαντες ἱρὰ in *Herodotus* [7], κατὰ γὴν ἐποίησε μυσήεια, *he celebrated myſterious rites*, in *Xenophon* [8], θυσίαν ἐποιήσατο τῇ Ἀρτέμιδι, *he offered Sacrifice to* Diana, in *Thucydides* [9]; to which add that of *Herodotus*, ἄνευ γὲ δὴ μάγου οὐ σφι νόμῳ ἐστὶ θυσίας ποιέεσθαι [1], *'tis not lawful for them to offer ſacrifice without one of the magi.*

Theſe inſtances may ſerve to give young ſcholars caution not to take things upon truſt; nor to be too much influenced by the plauſible

[6] Dr. Hickes's collection of controverſial letters, preface, 77. St. Mat. xxvi. 18. Deut. xvi. 1.
[7] Her. Gr. 9. 516. l. 18.
[8] Hellen. 1. p. 30.
[9] Thuc. 8. 529. l. pen.
[1] Her. Gr. 1. 55. l. 37.

conjectures and confident affirmations of grammarians and critics.

§. 4. I now proceed to ſhew in different inſtances that great miſtakes have been made by antient and modern writers, when they have magiſterially determined what is not *Attic Greek* or good *Greek* in general. And I think that ſome captious critics never ſo remarkably blunder, as when they attack the propriety and purity of the *Greek* Teſtament, and preſumptuouſly charge the Amanuenſes of the divine ſpirit with ſoleciſms, and breaches of the reaſon and analogy of grammar [2].

Phrynichus, a native *Greek*, and profeſſor of criticiſm, declares κρέω θύεαν to be barbarous *Greek*, and, with a dictatorian air, requires κόπτω θύεαν to be put in place of it: which would fall hard upon St. *Matthew*, St. *Luke*, and St. *John*, who all uſe this phraſe: but they are as ſafe as the pure and polite *Xenophon* himſelf, who has it in his banquet, Φίλιππος δὲ ὁ γελωτοποιὸς κρέσας τὴν θύεαν εἶπε τῷ ὑπακούσαντι [3]. The emperor *Julian* ridicules ἐλεημοσύνη, as us'd by our divine authors for *alms* and *fruits of charity* to the poor; when *Callimachus*, a very elegant and polite author of his own religion, uſes it for *mercy* and *goodneſs*. And is it either an unuſual or faint trope to put a noble cauſe for its genuine effect [4]?

[2] Faceſſant illi, qui ſtylum Novi Teſtamenti non ſatis Græcum eſſe (etiam qui ſibi aliiſque maxime vigilare videbantur) ſomniabant. Paſor. Græc. Gram. Sac. p. 659.

[3] Lucian. Solœciſt. p. 758. n. 1.

[4] Callim. Dei. not. Spanhemii.

The

The *Greek* ſophiſts often contradict themſelves in their own remarks and critical obſervations. Eſpecially *Lucian*, one of the moſt learned and ſharp of 'em, tranſgreſſes his own rules; ſeriouſly uſes thoſe expreſſions which he condemns and ſcoffs at in better authors, and runs into that abſurdity in one place, which he expoſes in another. He affirms that συſκεύομαι τινὶ, to be compar'd to any one, is barbarous, which would fall upon St. *Paul* [5]; but the drolling critic ſeriouſly uſes it in his *Paraſite* [6]. He ſatirically reflects on μῶν and ἦ δ' ὃς, us'd by authors far ſuperior to him both in the advantage of a better age, and far more elevated genius. Μῶν is often us'd by *Plato* and *Ariſtophanes* [7]. Ἦ δ' ὃς is almoſt in every page in the divine *Plato*. I ſhall only refer to one place, becauſe I propoſe to prove every thing that I advance [8]. The ſame ſarcaſtical writer advances a nice diſtinction between ὑβρίζω τινὰ and ὑβρίζω εἰς τινά. The firſt he will have to ſignify *the injuring a man in his own perſon*; the laſt *injuring and abuſing any perſon or thing in which he has an intereſt or property*, or *that is dear to him*, and inſults and laughs at thoſe who neglect his diſtinction: but the ridicule returns upon the ſcoffer, and the critic confounds his own diſtinction. *Plutus* complains of *Timon*, ὕβριζεν εἰς

[5] 2 Cor. x. 12.
[6] Luc. Solœciſt. 743. n. 2.
[7] Plat. de Log. 10. p. 204. l. 2. Camb. Select. Dial.
[8] Plat. Apol. Soc. 6. l. ult. Camb.
[9] Lucian. Solœciſt. 759. n. 1. Timon. 81. n. 4.

ἐμὲ, καὶ ἐξεφόρει, *he abus'd me, and threw me out of doors* [9].

There is no diſtinction between theſe two ways of expreſſion in the true claſſic writers, Οὐ μόνον εἰς ἐμὲ, καὶ τὰς ἐμὰς ᾤετο δεῖν ὑβρίζειν, ἀλλὰ καὶ εἰς τὰς φυλέτας δι' ἐμέ [1].

Julius Pollux, the famous author of the *Onomaſticon*, boldly pronounces, that Ἀγὼν Μυσικὸς is not pure *Attic Greek*; it muſt be Ἀγὼν Μυσικῆς. But this ſlight obſervation is overturn'd by the uſage of two excellent *Attic* writers, greater judges and maſters of the purity and graces of the *Greek* tongue, than all the tribe of ſcholiaſts and grammarians; ποιεῖν ἀγῶνας μυσικὰς καὶ γυμνικὰς in *Ariſtophanes* [2]. *Thucydides* has both ways of expreſſion in the compaſs of a few lines: Ἀγὼν ἐποιεῖτο αὐτόθι, καὶ γυμνικὸς, καὶ μυσικὸς——Μυσικῆς ἀγὼν ἦν [3].

St. *Jerom*, a learned and uſeful commentator, but too bold a cenſurer of the ſacred writers, ſtrikes St. *Luke* through the *Greek* tranſlators of the Old Teſtament, when he reflects on them for ſaying of *Abraham* καὶ ἐκλείπων ἀπέθανε [4]; and adds this remarkable reaſon, becauſe a good man never *fails*. Yes, with reſpect to this world, he fails and ſinks, when his ſoul leaves the mortal and decay'd body. Which is the ſame expreſſion with that of the great *Cyrus* on his

[9] Lucian. Solœciſt. 759. n. 1. Timon. 81. n. 4.

[1] Demoſt. in Mid. 396. l. 8. ante fin. Ibid. 403. l. 10.. & 388. l. 5.

[2] Plut. 1164.

[3] Thucyd. 3. 207. l. 12. 21.

[4] St. Luke xvi. 9. Gen. xxv. 8.

dea th-

death-bed, who firmly believed a future ſtate, and the eternal duration of human ſouls. Ἀλλὰ γὰρ ἤδη ἐκλιπεῖν μοι φαίνεται ἡ ψυχή, *Now my ſoul begins to fail me*, that is, is juſt leaving this ruinous body, *and going into the ſtate of immortality* [5.]

Oecumenius brings a raſh and weak charge againſt St. *John* for the inaccuracy of his *Greek*; and ſupports it with a reaſon becoming ſuch a criticiſm; becauſe it adds ſtrength to ſtrength, and amplification to amplification; that is, becauſe μειζοτέραν is a more expreſſive and vehement word than μείζονα, and more ſtrongly repreſents to the reader the intenſeneſs of the Apoſtle's zeal, and Chriſtian charity [6]. The propriety of the word is juſtify'd by the uſage of the beſt authors. *Thucydides* forms καλλιώτερος from κάλλιον, as St. *John* does μειζότερος from μείζων εἰ δὲ τι ὑμῖν εἴτε κάλλιώτερον, εἴτε δικαιότερον τούτων δοκεῖ εἶναι [7].

When *Homer* has a mind to brand the moſt profligate and worthleſs of mortals with the deepeſt mark of ignominy, and the utmoſt ſeverity of contempt, he uſes this form,

Οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον [8].

St. *Paul* very happily expreſſes his tranſcendent humility and penitent ſorrow, for his miſtaken

[5] Xen. Cyrop. 8. c. 7. p. 334. antepenult.
[6] St. John Ep. 3. ver. 4.
[7] Thucyd. 4. 280. l. ult.
[8] Hom. Ἰλ. β'. 248.

zeal and rage againſt the name and goſpel of the bleſſed Jeſus, by forming a noble comparative from a ſuperlative; ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων, excellently render'd in our *Engliſh* tranſlation, *to me who am leſs than the leaſt of all Saints.* *Grotius* on the place names ſome words compounded much after the ſame manner; but it ſeems to me a beauty not to be paralleled in the Claſſics. Such a comprehenſive word in *Plato* or *Thucydides* would have been pointed out and admir'd by interpreters and ſcholiaſts; as the propriety and ſublimity of this is juſtly admired and eloquently celebrated by St. *Chryſoſtom.*

I ſhall only here beg leave to put in two or three obſervations which were omitted in their proper place, and then go on to another matter.

Grotius, on *Rom.* v. 2. χάειν ταύτην ἐν ᾗ ἑστήκαμεν, remarks, that the preterperfect tenſe is put for the preſent after the *Hebrew.* He might have ſaid, and after the *Greek* manner too. *Demoſthenes* has ἕστηκε νυνὶ σιωπῶν, *he now ſtands ſilent* [9]. And *Homer:*

——ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς
Ἕστηκ' [1].

Lucian, *Suidas*, *Pollux*, and others affirm, that 'tis falſe *Greek* to join a future tenſe of a verb to the particles νῦν, δή. But the uſage of *Homer*, *Plato*, *Thucydides*, and *Xenophon* at once overthrows the groundleſs fancies and arbitrary de-

[9] Demoſt. adv. Mid. 398. l. 44.
[1] Hom. Ἰλ. γ'. v. 231.

terminations

terminations of a thousand sophists and compilers of lexicons [2].

Νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην [3].

Ὕστατον δή σε προσερῦσι νῦν οἱ ἐπιτήδειοι [4].

Quotations from the other noble authors abovementioned the Reader may find in *Grævius* upon *Lucian's Solecist* [5].

To conclude this, after *Grævius* has taken a great deal of pains in producing and examining the clashing and contradictory opinions and determinations of the critics, he makes this just remark; that no rule or determination of theirs is so firmly establish'd, but that in some cases it fails, and admits exceptions [6].

§. 5. THERE are, it is confess'd, several words and expressions in the New Testament not to be found in any classic author of *Greece:* because Christianity, though it agreed in the main with the pure *Jewish* religion, yet in many respects it was a new institution, much different from and superior to all former institutions and religions. Therefore 'twas necessary to frame new terms in the *Greek* to reach the propriety and force of

[2] Lucian. Sophist. p. 758. n. 2.

[3] Hom. Ἰλ. λ'. v. 142. Ἰλ. υ. 307.

[4] Plat. Phæd. in Divin. Dial. Select. Cantab. p. 76. l. 7, 8.

[5] P. 759.

[6] Græv. in Luc. Solœcist. n. 2. p. 759. Here I add an observation made by Dr. *Whitby*, that *Suidas* and *Phavorinus* say δέρω is only *to excoriate*, and δαίρω, *to beat*, whereas δέρω is *to beat* or *smite* in N. T. St. John xviii. 23. and Aristoph. Vesp. δέρεσθαι καὶ δέρειν.

the *Hebrew*; and expreſs the moſt auguſt myſteries and refin'd morals of Chriſtianity, ſo far exalted above the morals of Paganiſm; its notions of God, and its religious rites. New names muſt be given to new things, as *Tully* apologizes for his own practice [7]. That conſummate Orator and Philoſopher, though as careful of the purity of his language as any man, freely makes uſe of *Greek* words and phraſes to adorn his noble body of *Latin* Philoſophy. The words judiciouſly choſen, however before unuſual, muſt needs be proper and ſatisfactory, that fully expreſs ſuch admirable ſenſe. And who can blame the language, that *is* capable to underſtand the philoſophy? *Plato*, the admir'd moraliſt and divine of the pagan world, in his *Theology*, uſes metaphorical expreſſions, harſher than any in the New Teſtament, and yet not ſo expreſſive and appoſite to his purpoſe.

The molting of the feathers of the ſoul, and raiſing upward the eye of the mind that was deep plung'd into the dirt and mire of barbariſm, ſound as harſh, and are as diſtaſteful as any one can pretend that mortifying the members of the body, and crucifying the fleſh with its luſts and affections do in the Chriſtian Inſtitution [8]. Indeed there never was any religion, but one

[7] Tul. de Nat. Deor. I. 17. p. 41. Ed. Davis. All writers of great genius have made ſome new words, which have been applauded and received into general uſe. And ſhall the New Teſtament writers, ſo well qualified, be deny'd that privilege, when neceſſity requir'd it, and the words and phraſes ſound ſo well, and are ſo agreeable to the analogy of grammar? *V. Hor. Art. Poet.* v. 46. &c.

[8] Plat. de Rep. 7. p. 132. Ed. Maſſey.

branch

branch of it was abſtinence from bodily indulgences, and a refuſing to gratify the lower and meaner appetites of our nature, on account of decency and purer pleaſure; of contemplation and a freer addreſs to God, the fountain of all happineſs, in acts of devotion.

Plato is juſtly prais'd for the ſound account he gives of this refin'd and improving doctrine [9.] But the cleareſt and moſt ſatisfactory account of it will by a diligent and ſober inquirer be found in the Chriſtian philoſophy.

To crucify the fleſh carries greater force and propriety, than all the beſt things ſaid upon that ſubject in the pagan theology. 'Tis a very engaging alluſion and accommodation to our Lord's exquiſite pains and ignominious ſufferings on the croſs for our ſake; and repreſents to us the immenſe obligations he has laid upon us to be humble and thankful, to be pure and cautious of all thoughts which may tend to withdraw our allegiance from our Saviour, to defile our nature which he took upon him; and unqualify us for the ſalvation he has purchaſed; and enjoying the full effects of his moſt precious paſſions.

The remembrance of our Saviour's agonies, and the ſpilling his moſt meritorious and precious blood for us men, and for our ſalvation, makes every Chriſtian's penitent ſorrow for his ſins bleed afreſh; powerfully touches all the ſprings of human nature; works up all its tenderneſs, its hopes and fears; and, in a word, is an argument

[9] Plat. Phædo, p. 89, 90. Select. Divin. Dial. Camb. paſſim in ſcriptis.

and motive to every duty of Chriſtianity, which none but monſters of men and ſons of perdition can reſiſt.

§. 6. IN common morals, and matters of converſe and hiſtorical relation, the ſacred writers uſe the ſame words and expreſſions with *Herodotus*, *Thucydides*, *Xenophon*, &c. and have a proper and agreeable method, a beautiful plainneſs and gracefulneſs of ſtyle, which equal the moſt celebrated authors in that language. So that the ground and main ſubſtance of the language, the words and phraſeology in general, are the ſame in the ſacred and foreign Claſſics. But then there are ſeveral words and phraſes (beſides thoſe which are new for the reaſons above-mentioned) which are not all, or not in the ſame ſenſe, in the old Claſſics of *Greece*. Beſides that in theſe ſeeming irregularities in the New Teſtament there is no violation of ſyntax, and the general analogy of language; we are to conſider, that there is not one good author extant, but has peculiar ways with him, and difficulties which diſtinguiſh him from all others of the ſame denomination.

The *Patavinity* of *Livy* (which moſt probably relates to his ſtyle) and the obſolete conſtructions of the *Attic* dialect, renew'd by *Thucydides*, don't prejudice the reputation of thoſe noble, and very entertaining and improving authors, in the opinion of capable readers; nor hinder the authors from being great maſters of noble ſenſe and language.

Some peculiar forms and idioms in ſuch authors do not diminiſh their Character, but increaſe the

the pleaſure of the reader, and gratify his curioſity; they don't extinguiſh, but rather enliven the beauty and graces of his ſtyle.

Κεφαλαιόω, *to wound in the head* [1]; ἀισθομολογοῦμαι, *to give thanks* [2]; εἶχον Ἰωάννην, *they eſteem'd* John [3]; γνωρίζω [4], ἀποκρίνομαι, *to begin a diſcourſe* [5]; πνεύματι and νοΐ oppos'd; ἐκνήφαξε δικαίως for εἰς δικαιοσύνην [6], are, as far as I have obſerved, peculiar to the ſacred writers. And there are a great many more peculiarities which I have collected; but they are ſo obvious to gentlemen converſant in theſe ſtudies, that it is unneceſſary here to produce 'em.

I beg my reader's leave humbly to propoſe one conjecture by putting down ἀγαλλιάομαι as a peculiarity in St. *John*, ſignifying *to deſire with vehemence* [7] And this ſenſe affix'd to it, which is not ſtrain'd or unnatural, will ſolve what ſeems to me a groſs tautology in our tranſlation. 'Tis this, *he rejoic'd to ſee my day, and ſaw it, and was glad*; that is, *he was glad to ſee my day, and ſaw it*; *and ſo was glad*. Let the deſpiſers of the ſtyle of the ſacred writers delight in ſuch elegancies! But in this ſignification it runs eaſy and clean, *he earneſtly wiſh'd* or *deſir'd to ſee my day, and ſaw*

[1] St. Mark xii. 4.
[2] St. Luke ii. 38.
[3] St. Mat. xiv. 5.
[4] Philipp. i. 22.
[5] St. Mark x. 24. & paſſim in SS. Literis.
[6] 1 Cor. xv. 34.
[7] St. John's Goſpel, viii. 56. I cannot find that *to rejoice* ever ſignified *to deſire earneſtly* in old *Engliſh*; it is plain it does not in our preſent way of expreſſion.

it, and rejoic'd. The *Perſian, Syriac* and *Arabic* verſions all give it this ſenſe; and the particle ἵνα in the original ſeems to require it [8]. The word ſignifies *to rejoice* both in the Claſſics and *Greek* tranſlators of the Bible; and in the latter it ſignifies *to give thanks* or *joyfully to praiſe* [9]: here only *to deſire earneſtly*, which is a very natural metonymy, whereby antecedents and conſequents are put for each other; more natural than the uſing ἀσπαίρω, to ſignify *to contend* or *earneſtly ſtrive:* which properly ſignifies *to pant* or *breathe hard* [1]. Give me leave to name a few peculiarities in the claſſic authors of *Greece*, and then we ſhall paſs on to another matter.

Ὑγρίζω, *to bray like an Aſs* [2]; ὁμοῖοι ἦσαν θαυμάζοντες, *like people admiring* [3]; κλαυσιγέλως, *a mixture of joy and ſorrow* [4]; τηλικοῦτος, *ſo ſmall* [5]; διασκεδάννυμι, *to diſperſe* or *ſquander away* [6]; τάφος, *a dead body* in *Thucydides*, in other authors *a ſepulchre* [7]; Ἰδιώτης, in *Plato*, is a proſe-writer in oppoſition to ποιητὴς [8]; ἀριθμὸς ὁδοῦ, *the length of the way* [9]; λεωσφέτερος, *a foreigner naturaliz'd* [1];

[8] Grævii Annot. in Perſic. Evangel. Verſionem, p. 96. 2. Col.

[9] Pſal. xlix. 16.

[1] Her. Gr. 8.461. Ἀδείμαντος ἥσπαιρε μῦνος.

[2] Herod. Gr. 263. l. 5.

[3] Xen. Cyr. Exp. 3. p. 182.

[4] Xen. Hel. 7. 464.

[5] Demoſ. Philip. 1. p. 17. l. 10.

[6] Iſoc. Areop. p. 194.

[7] Thucyd. 1. 74. l. ult.

[8] Ἐν μέτρῳ, ὦ ποιητὴς, ἢ ἄνευ μέτρου, ὡς ἰδιώτης. Plat. Phæd. 258. l. 1. before E.

[9] Xen. Cyr. Exp. 2. 2. 3. p. 85. l. 5.

[1] Her. Gr. 9.5 22. l. 36.

προσκαταλείπω, *to loſe* [2]; ἐπικαλοῦντες for ἐγκαλοῦντες, *accuſing* [3]; ὑπὸ τὴν κατακαέντα, *when the temple was burnt* [4]. A great number of peculiarities beſide theſe might be produced out of the *Greek* writers, if there was any neceſſity. Theſe may ſuffice to excuſe the ſacred authors on this head, who don't more diſagree from the Claſſics in their deviations from the common and more uſual forms of ſpeaking, than any one of the authentic Claſſics does from the reſt.

For inſtance, examine *Herodotus* with this view, and you will find ſo many words and turns of expreſſion peculiar to himſelf, that upon this conſideration you may as well call his language a new ſpecies of *Greek*, and a language different from *Xenophon*, *Plato*, and *Thucydides*, as call the ſacred language of the New Teſtament *Hebraizing* or *Helleniſtical Greek*, or give it any other hard name, which the arbitrary critics ſhall pleaſe to impoſe. We plainly ſee by comparing the peculiarities and leſs uſual ways of expreſſion in the ſacred and foreign claſſics, that theſe latter have taken larger liberties, and have made nearer approaches to ſoleciſm and violation of grammar, than the former. Ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, *becauſe they will not practiſe and exerciſe themſelves, they will be the more unskilful*; ἐπιφέρειν ὀργὰς τινὶ, *to gratify and oblige any one* [5]. Αἱ δὲ τῶν Βακχαίων γυναῖκες

[2] Thuc. 4. 249. l. antepenult.
[3] Thucyd. 1. 78. l. 4.
[4] Her. Gr. 1. 19. l. 15.
[5] Thuc. 1. 81.

δὲ

οὐδὲ ὑῶν πρὸς τῆσι βυσὶ γίνονται, *the* Barcean *women will neither taſte the fleſh of hogs or cows* [6]. Τάυτῃ ἐγὼ μᾶλλον τῇ γνώμῃ πλεῖσθαι εἰμὶ, *I rather incline to this opinion* [7]. Καὶ οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεσθαι, *they ſay there was no man that return'd without tears* [8]. Ἄλλό τι ἢν ὦς ἕτερον τὴν ἀνδρείαν τῆς σωφροσύνης δύο ταῦτα ἔλεγες; *did you affirm otherwiſe, than that theſe two, courage and knowledge, were different* [9]?

§. 7. 'Tis further objected againſt the New Teſtament writers, that their language is rough, by adopting barbarous and foreign words and expreſſions. There are not many of this ſort, but are equally to be defended with the old *Greek* writers, who have many foreign words as well as the ſacred Claſſics. In the times when the moſt eminent *Greek* writers flouriſhed, the *Perſian* empire was of vaſt extent, and had a mighty influence upon all *Greece*, and therefore by their wars, commerce, and travels, many of their words became familiar in the *Grecian* language. So, in the time of our bleſſed Saviour's Apoſtles and Evangeliſts, the writers of theſe ineſtimable volumes we humbly endeavour to vindicate, the *Roman* empire had extended its conqueſts over the greateſt part of the world where *Greek* was ſpoken; and therefore there are ſeveral reaſons

[6] Her. Gr. 4. 281. l. 25.
[7] Herod. Gr. 7. p. 453. l. 1.
[8] Xen. Cyrop. 4. 25. p. 46.
[9] Plato.

why

why they should take into their writings some of the *Roman* words and phrases.

Those terms put into *Greek* characters were very well understood by the persons to whom they were addressed; and upon several considerations might be more pleasing and emphatical than the original words of the language.

Shall it be allow'd to *Xenophon*, *Herodotus*, and *Thucydides* freely to use *Persian*, *Egyptian*, and other oriental words; and can it be an unpardonable fault for St. *Matthew*, St. *Mark*, St. *Paul*, St. *Luke*, upon occasion, to use *Roman*? Or do Ἄσχυ, κανδὸς, κάσας, βάρις, κάρανος, ἀκινάκης, παρασάγγης, sound stronger or are purer *Greek* than Νῶε, κῆνσος, κυςωδία, συδάρια, σπεκυλάτωρ, σιμικίνθια, κεντυρίων;

The inspired writers of the New Testament having all the dialects of the old *Greek* language agreeably intermix'd, the main substance of the sacred book being incontestably the same, both in words and phrases, with those of the purest Classics, and their peculiarities in the signification of some words, and turn of some phrases, as allowable as the same liberties taken by them, it may with modesty and reason be affirmed, that the vigorous *Hebraisms* found in the *Greek* Testament (their construction being perfectly agreeable to good grammar) give great advantage to the divine writings; enrich the tongue with the treasures of a new and noble dialect, and give additional variety and beauty to the heavenly book. Because there are many *Hebrew* or *Syriac* forms of speech in the New Testament, in ex-

expreſſing the rites and ceremonies of the *Jewiſh* religion, and the relation which the Chriſtian inſtitution bears to that; therefore to affirm in general that the language is intirely different from the claſſical *Greek*, is great raſhneſs, and an error which many people have run into, who have very indecently and unadviſedly attacked the ſtyle of the holy writers: I wiſh Mr. *Locke* had not ſaid of all the Epiſtles of St. *Paul* without guard or limitation: "The terms, ſays he, are *Greek*, "but the idiom, or turn of phraſes, may be "truly ſaid to be *Hebrew* or *Syriac* [1]."

What! is there nothing of the idiom or turn of the old *Greek* in St. *Paul*? Had he learn'd nothing from the pure Claſſics which he had read, and ſo pertinently cites? may not a large collection be made out of his *Epiſtles* of paſſages which have the true purity and propriety of that noble language? This learned and ſagacious man here implicitly followed tradition, and the authority of writers, which he would have utterly diſavowed and ſcorned in other caſes. I ſhall cloſe this chapter with a paſſage or two of *Beza*, who ſpeaks, in my opinion, with great decency and judgment: "The reaſon why the Evange-"liſts and Apoſtles mingled *Hebraiſms* with their "*Greek*, was not becauſe they were *Hebrews*, "but becauſe they diſcourſed of many things "delivered in the *Hebrew* learning and law; "therefore it was neceſſary to retain many things "of that nature, leſt they might be thought to

[1] *Locke*'s preface to *Par.* and Notes on St. *Paul*'s Epiſt.

"in-

" introduce ſome new doctrine. And I cannot
" wonder that they retain'd ſo many *Hebraiſms*,
" when many of them are ſuch, that they can-
" not be ſo happily expreſſed in any other lan-
" guage; or rather cannot be expreſſed at all:
" ſo that unleſs they had retain'd thoſe forms of
" expreſſion, they muſt ſometimes have invented
" new words and phraſes, which would not
" have been underſtood. In a word, ſince
" they were the only perſons whom God was
" pleaſed to employ to write all things neceſſary
" for our ſalvation, we muſt alſo conclude that
" God ſo guided their tongues and pens, that
" nothing fell raſhly from them; but that
" they expreſſed all things ſo plainly, properly,
" and pertinently, that 'twas impoſſible for any
" one to ſpeak of theſe things with greater
" plainneſs and force. [2]."

[2] Beza on Acts x. 46. p. 455.

CHAP.

CHAP. II.

Wherein the ſacred writers of the New Teſtament are fully vindicated againſt the raſh and groundleſs charge of ſoleciſms.

§. 1. WE are now come to what is eſteem'd the grand objection and difficulty; and hope to clear the divine writers of it; and that is, that there are ſoleciſms and abſurdities in the ſtyle of the New Teſtament. The *Greek* of the holy Goſpels and Epiſtles has been repreſented to be almoſt as unpolite and horrid as the *Latin* of the ſchoolmen. Only ſome of the cenſurers of theſe inſpired authors have allowed St. *Luke* to write up to the propriety and purity of the language; and have (I think) very partially, and with want of Judgment, heap'd excluſive praiſes upon him. 'Tis plain this Evangeliſt has as many *Hebrew* forms of ſpeech (which theſe gentlemen do not allow to be conſiſtent with the purity of the *Greek*) as any writer of the New Teſtament. Scholars of great note ſay he has more [3]. St. *Luke* is indeed admirable for the natural elo-

[3] Ego contenderim Sanctum Lucam plus Hebraiſmorum uſurpâſſe, quam ullum cæterorum N. T. ſcriptorum. Joh. Vorſt. Philol. ſacra, in Simon's Text of N. T. c. 28. p. 331.

quence

quence and eaſineſs of his language. And don't the reſt write with a wonderful perſpicuity, and a very beautiful and inſtructive plainneſs? We hope to ſhew their excellencies in a proper place.

No wonder if theſe ſacred volumes have been attack'd on one hand by lewd libertines, and on the other by conceited critics, ſince they contain ſuch pure and ſpiritual doctrines, and preach ſuch profound humility, that at once lay ſtrict reſtraints upon the luſts and exorbitant appetites, and beat down the vanity and pride of ſhort-ſighted and preſuming mortals. *Homer* had his *Zoilus*; *Thucydides* was ungratefully carp'd at by a celebrated author, whoſe chief glory it was to imitate him, even in thoſe forms of expreſſion which he call'd faults; who could not diſparage him as a critic, nor come near him as an hiſtorian [4]. The incomparable *Tully*, one of the moſt unexceptionable of all the Claſſics for the ſoundneſs of his ſenſe, and purity of his ſtyle, has been ridiculouſly charged with ſoleciſms by critics of note, ſome of which have paid the very ſame civilities to the inſpired authors.

'Tis very pleaſant to obſerve the confidence and pedanrry of the old ſcholiaſts and grammarians, *Donatus*, *Servius*, *Acron*, and *Porphyrio*, when they charge *Virgil*, *Terence*, and *Horace*, with ſoleciſm and falſe *Latin*, and pronounce ſentence againſt thoſe ſupreme judges and authors of the correcteſt language, and moſt admirable ſenſe [5]:

[4] Vid. Hobbes's preface to tranſlation of Thucydides.
[5] Vid. D. Prat. Gram. Part. II. p. 291. 4.

The

The ſacred writers have been uſed with the ſame freedom.

§. 2. BEFORE we proceed, it may be neceſſary to eſtabliſh the notion of a ſoleciſm, and lay the foundation of our diſcourſe upon a clear and ſound definition.

A ſoleciſm, then, as I define it, is a vicious and barbarous way of writing, contrary to the eſſential reaſon and rules of grammar, to the concord and government of words in conſtruction; which conſtruction is eſtabliſh'd and authoriz'd by the moſt approv'd and beſt authors in a language.

St. *Auguſtin*, a ſound judge of purity and eloquence, and a juſt admirer of the genuine and ſovereign beauties of the New Teſtament, has, in better and fewer words, defined it to the ſame ſenſe. A ſoleciſm is when words are not apply'd and adapted to one another in that regular and natural proportion, in which they are applied and adapted by the antients, whoſe authority is deciſive [6].

He adds afterwards, What then is purity of language, but the preſervation of the uſage of it recommended and eſtabliſhed by the authority of the antients?

Eraſmus ſpeaks in the ſame manner: What is it, ſays he, to be guilty of a ſoleciſm but to ſpeak contrary to the cuſtom of thoſe who ſpeak properly [7]?

Tiberius, the Rhetorician, put out with *Demetrius Phalereus* and others, by the learned Dr. *Gale*,

[6] De doctrina Chriſtiana.

[7] Eraſ. Ep. l. 13. 1. p. 188. Quid enim eſt ſolœciſſare, quam præter conſuetudinem rectè loquentium loqui?

defines

defines a ſoleciſm to be a change of the common and cuſtomary way of ſpeech, which is made without either neceſſity or ornament [8.] *Chariſius* (quoted by the reverend and learned Dr. *Prat* [9]) ſays, a ſoleciſm has words that either diſagree with each other, or that are inconſequent; that is, a ſoleciſm is either a breach of concord and government in grammar, or want of conſequence in reaſoning. My buſineſs will be to ſhew that thoſe paſſages in the New Teſtament, which many eminent commentators and critics have charg'd as ſoleciſms, that is, falſe and vicious *Greek*, are not ſo; but pure and proper, by the ready and only way; that is, by parallel expreſſions and forms of ſpeech in *Homer*, *Anacreon*, *Herodotus*, *Thucydides*, *Xenophon*, *Plato*, *Iſocrates*, *Demoſthenes*, and a few other authors, which are without diſpute acknowledged by all ſcholars to be the genuine Claſſics of the *Greek* tongue. I likewiſe ſhall endeavour, by the ſame inconteſted authority, to clear ſeveral paſſages which I have not met with in books, but heard in converſation; or that I could not be ſatisfy'd about, when I found 'em in the ſacred books, before I compar'd 'em with the foreign Claſſics, which carry as much the appearance of ſoleciſm as any place attack'd by *Origen*, *Jerom*, *Caſtalio*, *Piſcator*, *Mill*, or any others that have implicitly reſigned themſelves to the determination of people that went before 'em.

[8] Σολοικισμὸς ἐξαλλαγὴ τῦ ἐν ἕθει ἐςίν· ἀλλ' ἔπε χρείας ἕνεκα, ὅτε κόσμυ τινός.

[9] Grammat. Lat. P. I. 213. γίγε̃αι Demet. Phal. 214. p. 123.

And

And ſurely no man of ſound and polite letters can be ſo diſingenuous; no Chriſtian, no man of common juſtice and honeſty ſo prejudic'd againſt the divine writers of our Saviour's life and doctrines, as to condemn in them the ſame thing he juſtifies in the old *Greek* authors; and cenſure an expreſſion in St. *Paul*, &c. as a blemiſh, which in *Herodotus*, &c. he marks out and admires as a beauty.

Indeed the Spirit of divine wiſdom directed the writers inſpired by him to uſe the ſame noble liberties that are taken by the foreign authors, who beſt underſtood mankind; and in the moſt forcible manner apply'd to their reaſon and affections. *Schmidius*, on *Acts* xv. 22. ſays to this purpoſe, "We ought to be religiouſly cautious "not to pretend ſoleciſms or barbariſms in the "New Teſtament. We don't ſo much as allow "that there is any appearance of ſoleciſm. 'Tis "certainly great boldneſs not only to examine, "but to correct in grammar, the Sacred Spirit "the author of languages." As to ſoleciſms I intirely approve and defend the aſſertion of this learned man, and the reaſon he ſupports it with [1]; but as to his denying that there is any appearance of ſoleciſm, I muſt think he was too zealous, and ſcrupulous without occaſion. 'Tis reſiſtleſsly plain, that the divine writers do not always confine themſelves to plain and common grammar, but often expreſs their vigorous ſenti-

[1] Apoſtoli eum —— ſtylum —— edocti fuerunt ab ipſo Spiritu Sancto, quo doctore & magiſtro, quis, quæſo, unquam diſertiùs aut magis propriè dicere potuit? Paſ. Gram. Græc. Sac. p. 659.

ments

ments in the language of the figurative conſtruction; as all authors do, who have ſtrong and bright notions of things; who have a fulneſs of ſenſe, and fervour of ſpirit; who are ſincerely concern'd and intirely ſatisfied of the truth and importance of the matters of fact affirm'd, and the doctrines recommended and preſs'd. 'Tis a juſt obſervation of that true critic *Longinus*, that writers of a low ſize, and languiſhing genius, ſeldom depart from the rules of vulgar grammar. They want that quickneſs of apprehenſion, thoſe ſprightly images, and that generous warmth and emotion of ſpirit, which are neceſſary to produce the ſublime. But authors of rich ſenſe, and elevated notion, write with the unconſtraint and noble freedom of the figurative conſtruction [2]. *Apollonius Rhodius*, as the ſame *Longinus* obſerves, is ſcrupulouſly exact in keeping up to the precepts of plain grammar, ſeldom makes an excurſion out of the beaten road, or a ſeeming falſe ſtep: *Homer* has a vehemence and fire in his genius that cannot be confin'd. Therefore in him, as in all ſublime authors, you find bold breaks, and ſurprizing turns; you are perpetually entertain'd with a rational vehemence, and a ſucceſſion of ſprightly thoughts, and a delightful variation of the order and contexture of his words. In his free and maſterly ſtyle there are daring liberties and ſparkling metaphors, which men of clear diſcernment and ſteady judgment admire and are charm'd with; but their ſplendor and majeſty quite dazzle and confound weak-ey'd

[2] Dionyſ. Long. §. 35. p. 192. & §. 36. p. 196

gram-

grammarians and ſcholiaſts. Now wou'd the moſt bigotted and plodding editor of this cautious and formal poet, ſo grammatically accurate, preſume to compare him with *Homer*, who diſregards ſeveral little niceties in vulgar grammar, and diſdains to be confin'd to an anxious and ſpiritleſs regularity [3]?

I cannot here omit a paſſage out of an excellent writer and critic of our own, equal to the antients: "The moſt exquiſite words and fineſt "ſtrokes of an author are thoſe which very often "appear the moſt doubtful and exceptionable "to a man who wants a reliſh for polite learning; and they are theſe which a ſour un-"diſtinguiſhing critic generally attacks with the "greateſt violence. *Tully* obſerves, That 'tis "very eaſy to brand or fix a mark upon what "he calls *verbum ardens*, or, as it may be "render'd into *Engliſh*, *a glowing bold expreſſion*, "and to turn it into ridicule by a cold ill-"natur'd criticiſm [4]."

I am highly pleas'd with the account the learned *Beza* gives of the pretended ſoleciſms in the N. T. in anſwer to the intolerable liberties which *Eraſmus* often takes with the ſacred writers.

According to which account this great man does not eſteem 'em to be any blemiſhes of ſpeech, or violations of rational grammar, but really does juſtice to the inſpired authors; makes ſhort work, and gives up the cauſe we are attacking.

[3] Long. ubi ſupra.
[4] Mr. Addiſon.

"I

« I allow there is the greateſt ſimplicity in the « Apoſtolical writings, neither do I deny that « there are tranſpoſitions, inconſequences, and « alſo ſome ſoleciſms. But this I call an excel- « lence, not a fault; and from theſe —— « tranſpoſitions, —— ſoleciſms —— who « can vindicate either *Demoſthenes* or *Homer* « himſelf [5]?"

If theſe ſeeming improprieties be real excellencies and beauties, they have no occaſion to be clear'd of them; and we only make this very reaſonable demand, that the ſacred writers in *Greek* may have the ſame juſtice with the foreign claſſical authors.

This learned critic and ſcholar ſeems in ſome places to have forgot this conceſſion. We excuſe human infirmities, and wiſh that ſome other great ſcholars and divines had any-where ſpoke with the ſame temper and reſpect to the Evangelical and Apoſtolical ſtyle.

That there are any real ſoleciſms in the writers of the New Teſtament, I abſolutely deny: the appearances of ſoleciſm are the ſame in them with the authentic writers of old *Greece:* and this *Solecophanes*, or appearance of ſoleciſm, always proceeds from ſome one of theſe four cauſes:

1. *Ellipſis*, or a want of a word or words, to make up the complement of the ſenſe, or a grammatical period.

2. *Pleonaſmus*, or the uſing more words than are ſtrictly neceſſary barely to underſtand the meaning of an affirmation or propoſition.

[5] Beza on Acts x. 46. p. 454.

3. Exchanging the ſeveral parts of ſpeech, and their accidents one for another, which, to people of weak capacities, renders the diſcourſe perplex'd and difficult; but to thoſe, who have heads rightly turn'd to polite literature, gives high pleaſure by the charming variety of ideas, and beautiful alluſions, and new relations which ariſe from ſuch exchanges properly and judiciouſly made.

4. From *Hyperbaton* or Tranſpoſition (under the conduct of judgment, and a true genius, which we ſuppoſe of the reſt) which puts words out of that order, which, according to the rules of vulgar grammar, is moſt ſafe; and the report of heavy and injudicious ears ſounds with the eaſieſt ſmoothneſs and harmony.

§. 3. ELLIPSIS or defect in the firſt-rate authors often makes the language ſtrong and cloſe, and pleaſes an intelligent reader, by leaving ſomething for him to fill up, and giving him room to exerciſe his own thought and ſagacity.

Becauſe the verb is an eſſential part of a ſentence, when that cannot be ſupply'd by the common ways of filling up the *Ellipſis*, it ſeems to be as formidable an objection as any the adverſaries have rais'd —— Ὁ δὲ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς — οὐκ οἴδαμεν τί γέγονεν αὐτῷ [6]. Though this may be made out another eaſy way, by ſuppoſing ἀπῆλθε, ἄφαντος ἐγένετο, or ἀπέθανε underſtood. The people being in a ſuſpenſe — *This* Moſes *is gone, vaniſhed away*, or *we know not what is become of him.*

[6] Acts vii. 40. from Exod. xxxii. 1. Vid. Pſal. ciii. 15.

Yet

Yet if none of thoſe words, or any others of the ſame importance could be underſtood; we defend it, and all of the ſame nature in the divine writings by the uſage of the antients, which commands language, πολλὴ γὰρ ἔσται ἡ στρατιὰ——— ἡ πάσης ἔσαι πόλεως ὑποδέξασθαι, *the army being large, every city or ſtate will not be able to quarter it* [7]. The *Hebrew*, Septuagint, and eccleſiaſtical writers, frequently uſe the ſame way of expreſſion. St. *Clement* has it particularly, 1 *Ep.* to *Cor.* p. 49. *not.* 2. where the very learned editor of that venerable father might with equal truth have call'd it claſſical as *Helleniſtical Greek.* So the admirable *Grotius* might as well have call'd it, on *Acts* vii. 40. aforementioned, a *Greek* as a *Hebrew* form of ſpeech [8].

Sometimes a verb is omitted that is neceſſary to the ſenſe, but 'tis very eaſy and obvious to ſupply it: ἡ δὲ γυνὴ, ἵνα φοβῆται τὸν ἄνδρα, i. e. ὁράτω or βλεπέτω, *let the woman ſee* or *take care that ſhe reverence her husband* [9]. The commentators puzzle themſelves and their readers about far-fetch'd ways of ſolving it, making ἵνα ſuperfluous, *&c.* But this is plain, and ſo far from being a fault, that it is an *Attic* elegance: χὴ ὅπως μὴ ἀλῶσῃ ἐνταῦθα σὺ αἰσχυνόμενος, *take*

[7] Thucyd. 6. 352. l. 17. Her. Gr. 4. l. 6, 7. Xen. Cyrop. p. 12. l. 22, 23. Oxon. Greek.

[8] Deut. iv. 3. Pſal. xviii. 30.

[9] Epheſ. v. 33. ὅρα, which we ſuppoſe here underſtood, is expreſs'd in Plat. Gorgias, p. 512. l. 3. before E. Ἀλλ', ὦ μακάριε, ὅρα μὴ ἄλλό τι τὸ γενναῖον, καὶ τὸ ἀγαθὸν ἢ τὸ σώζειν τε, καὶ σώζεσθαι.

heed leſt you be ſurpriz'd or *caught thro' your modeſty* [1].

There is an appearance of impropriety in numerous places in the ſacred book, which is clear'd by ſupplying a word underſtood, and juſtified by inconteſted examples of the nobleſt authors. Ἀρχεῖός γὰρ ἡμῖν —— and then πεπορευμένους follows, which muſt agree with ἡμᾶς underſtood [2]. Παρήγγειλε καὶ τοῖσι Λακεδαιμονίοισι ἀναλαβόντας τὰ ὅπλα [3].

That ſeeming want of conſequence in St. *Luke* [4], *and if it ſhall bear fruit — but if not, cut it down*, is an *Attic* elegance: καὶ ἢν μὲν ξυμβῇ ἢ πεῖρα — *if that attempt happily ſucceed* —— *but if not, they ſhould command the* Mityleneans *to deliver their ſhips, and demoliſh their walls* [5]. Ἐὰν ἔσται underſtood will fill up the ſenſe in both theſe, and all ſuch caſes. Sometimes in a long period in the ſacred writers there is a want of conſequence, becauſe the laſt member, which was to anſwer the precedent, and complete the ſenſe, is ſuppreſs'd; but it is immediately ſupply'd by any man who is a capable reader of any good author.

So in St. *Peter* [6], *If God ſpared not the old world, nor the cities of* Sodom *and* Gomorrha, *nor the angels which fell from their allegiance, and high ſtations in glory.* —— Then he paſſes

[1] Plat. Gorgias, 489. 1. Ariſtoph. Ran. 1028. Theſmoph. 274.
[2] 1 Pet. 4. 12.
[3] Her. Gr. 9. 530. l. 1.
[4] St. Luke xiii. 9.
[5] Thucyd. 3. 149. l. 13. Ἰλ. ά. 135.
[6] 2 Pet. ii. 4, 5, 6.

on

on to another thing, without filling up the ſenſe.

'Tis very obvious and eaſy, from the deſign and argument of the Apoſtle, to ſupply what is wanting: *Neither will a juſt God ſpare theſe moſt vile and impious heretics, which I have deſcribed.* Such an omiſſion is frequent with the moſt polite and correct of *Roman* as well as *Greek* writers [7].

The verb εἶπε or ἔφη is ſometimes underſtood, which makes an agreeable change of the perſon, and the turn of the diſcourſe quick: *And he commanded him to tell no man, but go, ſhew thyſelf to the prieſt* [8]. That paſſage in *Xenophon* is exactly parallel to that in St. *Luke:* Cyrus *bad him be of good courage, becauſe he would be with them in a ſhort time; ſo that, if you pleaſe, you will have opportunity of ſeeing me* [9].

The pronoun, for emphaſis and diſtinction, is ſometimes omitted in the ſacred writers: πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις [1]. The beſt claſſic writers have the ſame omiſſion: ἄλλῳ ἔπρεπεν, ὦ Γλαύκων, λέγειν, ἃ λέγεις [2].

Μόνον is often underſtood in the writers of the New Teſtament: οὐκ ἐμὲ δέχεται, ἀλλὰ [illegible] ἀπο-

[7] Ariſtoph. Plut. v. 466, 467, 468, 469. Tul. de Orat. p. 308. not. edit. à Pearce. Virg. Æn. I. v. 23, 24. VI. ver. 119, 120, 121.

[8] St. Luke v. 14. So Acts xvii. 3.

[9] Xen. Cyrop. 1. p. 28. l. 21, 22. Ed. Oxon. Greek. So Xen. Hellen. 1. p. 9.

[1] St. John vi. 68.

[2] Plat. de Repub. 5. 390. l. 24. edit. à Maſſey.

σείλαντά με [3]. So in *Plato*, *Thucydides*, and *Sophocles*, 'tis omitted [4].

The verb ſubſtantive is frequently underſtood in the writings of the Evangeliſts and Apoſtles [5]; and a learned commentator tells us, 'tis an idiom of the *Helleniſtical* language [6]. But ἐστὶ is as often omitted in the beſt authors of old *Greece*, and the omiſſion of it might as well have been call'd a *Greciſm* or *Latiniſm* as a *Helleniſm*. 'Tis elegantly left out in ſhort quick ſayings and moral ſentences: ἐκ ἀγαθὸν πολυκοιρανίη [7]. Κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον [8]. Ἀνάγκη μοὶ —— τὸ παρὸν εὖ ποιεῖν [9].

The omiſſion of the little words ὃν, or ὅ ἐστιν, and ἀλλὰ, makes that paſſage in St. *Paul* to *Timothy* ſeem a little harſh and abrupt: μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων, *not to wrangle and quarrel about words, which is to no profit, but to the ſubverting of the hearers* [1]. But we find the ſame omiſſion in authors of the greateſt purity; and good critics call it a beauty of the *Attic* dialect: Ἔμοιγε δοκοῦσιν οἱ ἄνθρωποι διημαρτηκέναι περὶ τούτου τοῦ θεοῦ δυνάμεως, καὶ φοβεῖσθαι αὐτὸν, ἐκ ἄξιον, *Men ſeem to miſtake about the power of this God*

[3] St. Mark ix. 37.

[4] Plat. Crito. 66. l. 26. Dial. Sel. Camb. ἔργῳ, καὶ μὴ ὀνόματι. Thuc. 8. 516. l. ult. Sophoc. Antigone v. 549.

[5] 1 Theſſ. ii. 10. 1 Cor. viii. 7, &c.

[6] Exam. Var. Lec. 86.

[7] Hom. Ἰλ. β'. 204.

[8] Iſoc. ad Demon. 9.

[9] Plat. Gorgias, 499. l. 5. after C.

[1] 2 Tim. ii. 14.

Pluto,

Pluto, *and to fear him, which is not fit and reaſonable* [2].

Sometimes there ſeems to be a defect and blemiſh in a diſcourſe, becauſe one verb or adjective is applied to two nouns, when the ſenſe of it only ſuits with one; ſo that either another word muſt be underſtood, or the ſingle verb or adjective be taken in a double or two contrary ſenſes: γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα [3]. The verb cannot with equal propriety be apply'd to both the words that ſeem to be govern'd of it: ſome add ἔδωκα, and the *Arabic* and *Syriac* verſions ſupply it: *I have not nouriſh'd* or *fed you with meat*. *Homer* has οἶνον διαφυσόμενον καὶ σῖτον ἔδοντας. That want of a word in St. *Paul* to St. *Timothy* ſeems as harſh as any inſtance of figurative grammar in the New Teſtament: κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *forbidding* or *commanding not to marry* [*commanding*] *to abſtain from meats* [4]. The negative word is put down in the former, and the affirmative underſtood in the latter part of the ſentence. The ſame *Ellipſis* is often met with in the greateſt Claſſics. So in *Tully*, when the word *deny* was expreſs'd in the former clauſe, *ſay* or *affirm* muſt be underſtood in the latter of his ſentence [5]. *No man applauds a perſon for ſpeaking ſo that the hearers may underſtand what he ſays; but deſpiſes him*

[2] Plat. Cratylus, 403. l. 13.
[3] 1 Cor. iii. 2.
[4] 1 Tim. iv. 3.
[5] De Oratore.

who cannot do it. Every man muſt be underſtood before *deſpiſes* in the laſt Clauſe [6].

§. 4. PLEONASMUS, or uſing more words than are ſtrictly neceſſary to make up the grammatical ſenſe, is frequent in the ſacred writers, and in all the antient and valuable writers of *Greece* and *Rome*. The *Pleonaſm*, as us'd by theſe noble authors, is ſo far from obſcuring or flattening the diſcourſe, that it makes the ſenſe intelligible and clear, and heightens the emphaſis of the expreſſion: it impreſſes ideas deep in the mind; and is of peculiar uſe to raiſe the value and majeſty of great and lofty ſubjects. The repetition of the ſame ſenſe varied by different words is not only according to the cuſtom of the *Hebrew*, which has great variety and noble beauties; but nature in many inſtances directs and requires repetitions; and they are frequent in all languages.

Δοκέω is elegantly *pleonaſtical* in St. *Paul* [7]; which is peculiarly worth notice, becauſe upon it depends the emendation of an obſcure and faulty rendring of that paſſage of the Apoſtle in our *Engliſh*: *if any man ſeems to be contentious*: it ſhould be either, *if any man is diſpos'd to be*

[6] Qui fit, Mecænas, ut nemo, quam ſibi ſortem
Seu ratio dederit, ſeu fors objecerit, illâ
Contentus vivat; laudet diverſa ſequentes?

Where *nemo* cannot be the nominative to *laudet*, but *omnis homo* muſt be underſtood; reaſon muſt ſupply and fill up this deficiency, and departure from plain vulgar grammar. Hor. Sat. I. 1. 1, 2, 3.

[7] 1 Cor. xi. 16.

con-

contentious, or, agreeable to the uſe of the phraſe in the beſt claſſic authors, *if any man is contentious:* So *Xenophon*, ὅτι ἐδόκει παλαιὸς φίλος αὐτοῖς, *becauſe he was their father's friend* [8.] Ἐν ταῖς πόλεσιν ἐν τοῖς πολέμοις δοκοῦσαις εἶναι [9.] So ἔδοξαν ἀδικεῖν in *Ariſtophanes* is rendered, *they did injuries* [1.] Οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν in St. *Mark*, is κυριεύουσιν αὐτῶν, *i. e.* ἐθνῶν, in St. *Luke* [2].

The eloquent and judicious Archbiſhop *Tillotſon* obſerves, that it is the manner of the *Hebrews* to expreſs a thing both affirmatively and negatively, when they would ſay it with great certainty and emphaſis [3]. And we may further add, which vigorous form of ſpeech is common in the New Teſtament, and the nobleſt Claſſics, whoſe manner it is to expreſs a thing both ways.

The ſame thing is expreſſed three times in St. *John*, once negatively, and twice affirmatively. *He confeſſed, and denied not, and confeſſed.* ——He was ſo juſt and modeſt as to confeſs and not deny the truth; and what he confeſs'd was this, *that he was not the Meſſias* [4]. *I ſpeak the Truth in Chriſt, I lye not* [5]; is a ſolemn and ſeaſonable repetition, proper to convince

[8] Hellen. 6. p. 410.
[9] Xen. OEconom. p. 23.
[1] Ariſtoph. Aves, v. 1584.
[2] St. Mark x. 42. St. Luke xxii. 25.
[3] Ser. Fol. 14. p. 150. on Pſal. cxix. 56.
[4] St. John i. 20.
[5] Beza 1 Tim. ii. 7. and Caſaub. on the place.

St.

St. *Timothy* of the pious zeal and authority of St. *Paul*. *Beza* on this place allows it to have great emphaſis, and ſays it is an *Hebrew Pleonaſm*. To which *Caſaubon* replies, And why an *Hebrew Pleonaſm*, (*i. e.*) ſo as to exclude it from being claſſical *Greek*) when the firſt authors of *Greece* frequently uſe it?

St. *Luke* very vigorouſly expreſſes the virulency and rage of the *Jews* againſt the doctrines and profeſſors of Chriſtianity in that very apt and lively repetition: *They were filled with malicious zeal, and contradicted the things ſaid by* Paul, *contradicting and blaſpheming* [6]. Theſe furious zealots contradicted St. *Paul's* heavenly doctrines, and not that only, but they aggravated their obſtinacy by impudence and outrageous language; they contradicted without reaſon and decency; they added horrid blaſphemy to their groundleſs contradiction. *Eraſmus* has a ſcruple upon him whether the repetition be right; but 'tis found in a great majority of books; and that it is not unclaſſical, but pure, I ſhall ſhew by parallel forms of expreſſion in the nobleſt claſſics; and that it is not flat, but emphatical, we not only prove by the frequent uſage of the moſt noble writers in the world; but appeal to the judgment of all perſons who underſtand human nature. A paſſage parallel to that above-mentioned in St. *John* we have in *Thucydides*: *That afterwards you may dwell in ſafety yourſelves, and have the command of all* Greece *conſenting to it, not by*

[6] Acts xiii. 45.

force,

force, but voluntarily, with their good affection [7],

Crito, in expreſſing his hearty concern for his dear friend *Socrates*, and eagerly preſſing him to make his eſcape out of priſon, and ſhun approaching death, runs into a repetition very natural and moving: *All things muſt be done this night——— but if we delay any longer, it will be impoſſible, and not feaſible; therefore by all means be perſuaded by me, and take no other reſolution* [8]. If οἰκοδομέυσι οἰκία in *Herodotus* [9], and λυποῖτο λύπας in *Plato* [1], be pure *Greek*, ſure no conſiderate man will carp at οἰκίαν οἰκοδομεῖν and χαρὰν ἐχάρησαν in the Evangeliſt [2].

Repetition of the ſame word expreſſes increaſe and addition with much force in moſt languages: *I pray that your charity may more and more abound* [3]. So in *Xenophon* there is a repetition of πλείων, multitudes ſtill *more* and *more* pour'd in upon them [4]. *Beza*'s altering the reading in St. *Luke* xix. 4. and preferring προσδεαμὼν to περδραμὼν upon the authority of one manuſcript, and one printed book, is intolerable liberty, and

[7] Thucyd. 6. p. 405. l. 3, 4. Καὶ τῆς ἁπάσης Ἑλλάδος ἑκούσης, καὶ ᾗ βίᾳ, κατ' ἔυνοιαν δὲ ἡγήσησθε.

[8] Crito 54. l. 2. Ed. Camb.

[9] Herod. Gr. 1. 41.

[1] Plato Soc. Ap. 8. Camb. Plato Theag. 129. Hen. Steph.

[2] St. Mat. ii. 10. vii. 28.

[3] Phil. i. 9.

[4] Ὄχλος πλείων καὶ πλείων ἐπέρρει. Xen. Cyrop. 7.

the

the reaſon he gives weak and vain; becauſe προδραμὼν ἔμπροσθεν will make a *Pleonaſmus*— That learned man had read fifty inſtances of *Pleonaſmus* in the moſt accurate and celebrated authors. They are ſo common in both *Roman* and *Greek* authors, that I ſhall only name one out of the noble hiſtorian, ἐυωχέονται προκλαύσαντες πρῶτον [5.]

In comparatives a repetition invigorates the ſentence, and doubles the emphaſis. We have μᾶλλον περισσότερον in the New Teſtament, parallel'd in the Claſſics, ὡς ἄμεινον εἴη τεθνάναι μᾶλλον, ἢ ζώειν —— μᾶλλον ὀλβιώτερος [6]. Another ſtrong word ſtill added gives the utmoſt advantage and vigour to the expreſſion: πολλῷ μᾶλλον κρεῖσσον is as ſtrong an emphaſis as any language can bear; but no language can reach the glory of the ſubject the Apoſtle there treats of, and the exceſſive happineſs which he deſcribes [7]. *Iſocrates* has the very ſame bold beautiful form of ſpeech apply'd to a ſubject infinitely inferior [8].

Eraſmus, upon this Place of the Apoſtle, well obſerves, that he doubles the comparative out of vehemence, and to deſcribe exceſſive preference; and adds, And that according to the idiom of the *Hebrew* tongue. He ought either to have omitted the latter clauſe, becauſe your critics, that find fault with the ſtyle of the New Teſtament,

[5] Herod. Gr. 5. p. 289. l. 8.

[6] St. Mark vii. 36. Herod. Gr. 1. p. 12. l. 22. ibid. 1. 13. l. 17.

[7] Philip. 1. 23.

[8] Iſoc. Archid. p. 416. l. 3. Baſil. Gr. 1546.

always

always by it mean that it is not claſſical *Greek*: or elſe he ought to have ſaid, And that according to the manner of both the *Hebrew* and *Greek* tongues.

Repetition of a principal word in a long period is often found in the beſt authors; and ſince it is excus'd in them by their capable readers, it would be great injuſtice to reflect upon it as unpoliteneſs or deformity in the ſacred authors. Τοῦτον ὁ Μωϋσῆν begins a verſe in St. *Luke*, and towards the middle τοῦτον is repeated, and then the Evangeliſt finiſhes his period [9].

So in *Xenophon* a ſection begins with ὁρῶν δὴ αὐτὸν; then after five lines, without completeing the ſenſe, and with the interpoſition of other matters, and a very long parentheſis, that polite writer repeats ὁρῶν δὴ with a change of αὐτὸν κεκοσμημένον in the beginning, into τὸν κόσμον τοῦ πάππου in the latter part of the period [1].

When St. *Paul*, and any of the other ſacred writers, have a period any ways interrupted or perplex'd after this manner, ſad outcries are made of the unpoliteneſs of the ſtyle, the breach of grammar, of inconſequence and barbariſm. In the claſſic writers ſuch liberty is excus'd and vindicated, when all the favourable allowances ſhou'd be made for the ſtyle of the New Teſtament that can be made, for reaſons which cannot equally be pleaded for the others. No lan-

[9] Acts vii. 35.

[1] Xen. Cyrop. 1. 3. 2. p. 10. Græc. Oxon. Vid. Plat. Theag. p. 128. l. 3, 6.

guage

guage can ſupply words and expreſſions equivalent to the vehemence and impetuouſneſs of the ſacred writers ſpirit, to the heavenly ſublimity of the notions, to the auguſt myſteries, and moſt bleſſed and important morals contain'd in thoſe divine compoſitions.

Sometimes one thing is expreſſed as if it was two; *for the hope and the reſurrection of the dead*, that is, *for the hope of the reſurrection of the dead*, and *in the region and ſhadow of death*, are inſtances of this form of ſpeech in the New Teſtament [2]. 'Tis uſual in the *Hebrew* and *Greek* tranſlators of the Old Teſtament [3].

And not uncommon in the noble Claſſics; ἐθύετο καὶ περιεθυμιᾶτο, *he ſacrific'd and was very zealous*, that is, *he very zealouſly ſacrific'd* [4].

Two relatives are often in *Hebrew* us'd for one [5]; the Septuagint often uſe the ſame repetition; and ſo do the Evangeliſts and Apoſtles of our Lord [6]. But this manner of expreſſion is not a mere *Hebraiſm*, but is us'd by the moſt approv'd and pure authors of *Greece*; πότερον ὁ Ἔρως ἐκεῖνος, ὃν ἐσὶν ἔρως [7], ὀπιθυμεῖ αὐτῶ; Αὐτὸς is often ſuperfluous, and put down

[2] Acts xxiii. 6. St. Mat. iv. 16.

[3] Εἰς σημεῖα καὶ καιρὸς, i. e. εἰς σημεῖα τῶν καιρῶν. Gen. i. 14.

[4] Herod. Gr. 9. 524. l. 30. Herod. Gr. 8. 493. Ariſtoph. Pax, v. 238.

[5] Pſal. i. 4.

[6] Exod. iv. 17. St. Mark vii. 25. 1 Pet. ii. 24. in which two places αὐτῆς and αὐτῷ are left out, the tranſcribers vainly fancying 'em to be falſe Greek, and Dr. Mill pronounces it *Hebraizing Greek*.

[7] Plat. Conviv. 1192. Francofurt.

when

when the principal noun makes a complete ſenſe without it ; παρεσόμαι τῷ πάππῳ —— συμμαχεῖν αὐτῷ [8].

The pronoun σὲ is redundant in *Herodotus* in a manner that appears more licentious than any thing of this nature in the New Teſtament [9].

Plutarch juſtly admires *Thucydides* for his clear and moſt marvellous repreſentation of the fatal overthrow of *Nicias* and all his forces in *Sicily*. In the concluſion of that deſcription that noble hiſtorian makes uſe of a ſelect variety of ſynonymous words to expreſs with all poſſible emphaſis that univerſal and remedileſs miſchief.

In all reſpects they were intirely defeated, and they ſuffered no ſmall miſchief in any particular: but they were cut off with an univerſal deſtruction, both army and fleet ; there was nothing but what periſh'd [1].

Several paſſages will, in the ſecond part, be produc'd out of the ſacred writers, which claim a ſuperiority over the nobleſt places in *Greek* and *Latin* Claſſics. At preſent I cannot but think that the variety and emphaſis of thoſe elegant and ſublime repetitions of St. *Paul* to the *Epheſians* [2] are at leaſt equal to that celebrated

[8] Xen. Cyr. p. 15. l. ult. Gr. Oxon. Two pronouns are redundant in Herod. Gr. p. 248. βαλόμενον τὸν βασιλέα —— τοῦτον εἰδέναι τὸ πλῆθος —— κελεύειν μὲν πάντας.

[9] Τί σε ἐγὼ κακὸν ἢ ἀνίὸς, ἢ τῶν ἐμῶν τίς σε προγόνων ἠργάσατο, ἢ σε, ἢ τῶν σῶν τίνα. Herod. Gr. 8. 493. l. 12, 13, 14. The pronoun is often redundant in Latin : Virginem *iſtam*, Thaidi quæ dono data eſt, ſcin' *eam* hinc civem eſſe ? Ter. Eun. 5. 5. v. 9, 10.

[1] Thucyd. 7. p. 468.

[2] Epheſ. iii. 20, 21.

paſſage.

paſſage. The beſt tranſlation muſt do injury to the great original. But that concluſion of the Apoſtle, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, defies any verſion to come any thing near it, and commands our wonder.

The ſacred writers often uſe repetitions for reaſons ſuperior to any that can be given for the uſe of them in foreign authors. *The Word was with God, and was in the beginning with God,* is a repetition that divines judge was intended by the Apoſtle to confute the impudence of *Cerinthus*, who aſſerted, That the *Demiurgus* or *Creator* was eſtrang'd or ſeparated from God.

" Nothing (ſays an excellent divine and cham-
" pion of Chriſtianity) can be more directly
" levell'd againſt that doctrine than this aſſertion
" of St. *John*'s, that *the Word, who was the*
" *Creator of the world, was from the beginning,*
" or *always with God* [3.]"

'Tis ſaid of the *Meſſiah* by St. *John*, that *he made all things, and without him was not made any thing that was made*; where the bleſt Apoſtle lays down this eſſential truth both ways, firſt by way of affirmation, and then by negation, to give this fundamental article the utmoſt ſanction, and exclude all poſſibility of juſt exception. The eternal Word created all worlds, and their inhabitants: we are not to except any part of the creation, not the inviſible things above, angels, principalities, powers; which the heretics pre-

[3] Dr. Waterland's ſecond ſermon on the divinity of our Saviour, p. 23, 24.

tended

tended to diſtinguiſh from this lower creation: for they ſtupidly pretended that the upper and lower world had not the ſame author [4.]

§. 5. HYPERBATON, or the tranſpoſition of words and members of periods out of the common order and ſituation, may give an uneven and rugged ſound to the untun'd ear, and judgment of plodding ſcholiaſts and mere drudges in grammar: but thoſe ſeeming embaraſſments and harſhneſſes of language often repreſent the things deſcrib'd with a correſpondent ſound, and full effect; and agreeably diverſify the ſtyle; and entertain a judicious ear, that would be offended with a ſtyle over-poliſh'd, and gliding with a perpetual ſmoothneſs, and uninterrupted current.

Flowery meadows, open champains ſtretch'd out into a large extent, clear gently flowing rivers, and regular rows of trees, planted and prun'd with art and exactneſs, are very charming and delightful. But falls of water, wears and rapid ſtreams, that murmur loud, that toſs looſe

[4] Dr. Waterland's ſecond ſermon on the divinity of our Saviour, p. 46, 47. "After the *Arian* controverſy aroſe, the "Catholicks made good uſe of this latter part of this text "eſpecially, which is ſo very expreſſive and emphatical. The "*Arian* principle is, that the Son was the firſt thing that God "had ever made; and that God made him immediately by "himſelf, without the intervention of any other perſon. Againſt "this the Catholicks pleaded, that nothing was made without "the intervention of the Son, the Apoſtle having emphatically "declared, that *without him was not any thing made that was* "*made*. There was therefore nothing made immediately by "the Father without the intervention and concurrence of the "Son. Conſequently the Son was not made at all, ſince it is "abſurd to imagine that he interven'd or concurr'd to the "making himſelf; which would be the ſame as to ſay, that he "exiſted before he exiſted, or was *prior* to himſelf."

ſtones,

ſtones, and daſh againſt little broken rocks; threatning precipices and rugged mountains covered with trees flouriſhing in their wild waſtes, and green buſhes growing out of the clefts of the craggs, dreſs up a landſcape in its full beauties, and conſummate the charms of the proſpect. A ſtyle that imitates the different appearances of nature, and, as ſome expreſs it, its beautiful irregularities, which I would rather call its beautiful varieties, entertains the mind and imagination with a moſt grateful variety of ſenſations and reflections; and gratifies the curioſity of human nature with a perpetual ſucceſſion of new-riſing ſcenes and freſh pleaſures.

That place in St. *John* [5], καὶ ὑμεῖς τὸ χρίσμα, ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, is perplex'd and put out of the plain order, but cannot be ſaid to be more harſh or miſplac'd than that tranſpoſition in *Herodotus*: Ἄλλό τι ἢ λείπεται τὸ ἐνδεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος [6].

That tranſpoſition in St. *Matthew* ὥστε τυφλὸν, καὶ κωφὸν, καὶ λαλεῖν καὶ βλέπειν may ſeem a little unuſual and irregular, but we have the ſame in *Homer*: ὀιμωγή τε καὶ ἰαχὴ πέλετ' ἀνδρῶν Ὀλλύντων τε, καὶ ὀλλυμένων [7], where there is no room to object that the inverſion of the natural Order was occaſioned by the neceſſity of the verſe, becauſe either way that is equally ſecur'd.

[5] 1 John ii. 27.

[6] Her. Gr. 1. 45. l. 4. Thucyd. 7. 417. l. antepenult.

[7] St. Mat. xii. 22. Hom. Il. δ'. 450. Διὸ καὶ Εὐριπίδην ἐγκαλοῦντες τὸ αὐτὸ ἁμαρτάνουσιν, ὅτι τοῦτο δρᾷ ἐν ταῖς τραγῳδίαις. Ariſtot. Heinſ. Exercit. ſac. p. 223.

The

The natural poſition of the fifth verſe of St. *Paul*'s epiſtle to *Philemon* ſhould have been thus: *Hearing of thy love to all ſaints, and the faith which thou haſt in our Lord Jeſus Chriſt.* Our tranſlators improperly retain'd the tranſpoſition, which will not be endured in *Engliſh*, but ſuch conſtruction is allowable in *Greek*, and uſed by the nobleſt authors. That of *Demoſthenes* is entangled much after the ſame manner, and cannot be tranſlated into *Engliſh*, preſerving the order of the words. Οἱ μὲν ἐχθροὶ καλαγελῶσιν, οἱ δὲ σύμμαχοι τεθνᾶσι δέει, τὰς τοιάτας ἀποσόλας.

Sometimes the words are not tranſpos'd or entangled, but an epithet is transferr'd by a metonymy from the moſt proper word to one that appears leſs ſo; but is dependent upon it, and related in ſenſe.

So in St. *Luke* πρόσωπον αὐτῦ ἦν πορευόμενον εἰς Ἱερυσαλὴμ, for πορευομένυ, which is parallel'd by that in *Herodotus*, οὔτε ὅπλων ἐκτέαλαι ἀρήϊον ἐόλὲν for ἀρηΐων [8]. The *Latins* ſometimes take the ſame liberties, eſpecially the poets, *Uſus purpurarum ſidere clarior* [9]. Μεῖζον μῆκος τῦ βωμῦ for βωμὸς μείζονος μήκεος makes the ſentence ſtrong and compact, and gives an agreeable change to the conſtruction, but is inferior to that vigorous inverſion πόσων σπυρίδων πληρώματα κλασμάτων, for πόσας σπυρίδας πλήρεις κλασμάτων, which enlarges and ennobles the Expreſ-

[8] St. Luke ix. 53.
[9] Hor. Ode III. 1. v. 42.

ſion.

ſion [1]. There is a beautiful paſſage in *Plato*, which reſembles this in the inſpired writer, and is turn'd after the *Hebrew* manner, whereby ſubſtantives are put for adjectives, κυπαρίτ]ων ἐν τοῖς ἄλσεσιν ὕ]η καὶ πάλλη θαυμάσια [2].

The learned *Grotius* conjectures that εὐθὺς is tranſpos'd in St. *Matthew* [3], ἀνέβη εὐθὺς for εὐθὺς ἀνέβη, *as ſoon as he had gone up*, and juſtifies the phraſe by authorities out of *Æſchylus* and *Ariſtotle*: to which I add a parallel inſtance out of a very pure author: ἐπειδὴ ἤρέθη τάχιστα, *as ſoon as ever he was elected* [4]. So upon this ſuppoſition our tranſlation ſhould run; *After Jeſus was baptized, as ſoon as he came up out of the water, the heavens were opened*, &c. To ſay our Saviour immediately came out of the water after he was baptiz'd, ſeems to be a low circumſtance of ſmall importance or uſe: but take it the other way, and it very clearly and gratefully introduces the account of the following glorious appearance, and aweful atteſtation from heaven of our Saviour's intimate relation and dearneſs to the Lord of eternity.

St. *Paul* makes a noble repetition and interruption in his ſtyle, out of a generous eagerneſs and impatience to expreſs his fervent charity and gratitude to good *Oneſiphorus*, for bravely ſtanding up for the croſs of Chriſt, and himſelf, our Lord's glorious priſoner and champion; when

[1] Herodot. St. Mark viii. 20.
[2] Plat. de Leg. 1. p. 625. Ed. Ser. & Hen. Steph.
[3] St. Mat. iii. 16.
[4] Xen. Cyrop. 1. 5. 6. p. 30. lin. pag. 20.

other

other timorous profeſſors meanly deſerted him in the time of his diſtreſs and danger.

The Apoſtle begins with a prayer for the good man's family: *The Lord grant mercy to the houſe of* Oneſiphorus; *for he often refreſhed me, and was not aſhamed of my chain: but being in* Rome, *very carefully ſought me, and found me out.* Then the ſacred writer ſtops his period, and ſuſpends his ſentence, to repeat his acknowledgments and prayer with renew'd fervour and gratitude: (*The Lord grant that he may find mercy from the Lord in that day*) *and in how many inſtances he miniſtred to me in* Epheſus, *you very well know* [5].

Read over the choiceſt authors of *Greece* and *Rome*, and among their many parentheſes and tranſpoſitions of ſtyle, you will ſcarce ever find one brought in a manner ſo pathetic and lively; nor for a reaſon ſo ſubſtantial and unexceptionable.

§. 6. THERE is often great appearance of irregularity in the exchange of nouns and verbs, words and their accidents one for another, which may ſtartle and confound people of a low taſte and genius; but yield an agreeable variety and entertainment to judicious and capable readers of the nobleſt authors. By this various changing and ſorting of the words which compoſe language, there ariſe infinite numbers of new and pleaſing ideas; the ſtores and riches of ſpeech

[5] 2 Tim. i. 16, 17, 18.

are

are multiply'd; you ſee things in all their poſtures and relations, in all their variety of dreſs and colouring.

The principal noun is put for the pronoun which uſes to ſtand for it to vary the expreſſion, and prevent the too frequent repetition of it. *When the Lord knew that the* Phariſees *heard that* Jeſus *made and baptiz'd more diſciples than* John [6]. The noble orator of *Athens* ſpeaks in the ſame manner of himſelf: *No body here makes any mention of* Demoſthenes, *no one charges me with any crime. Plato*, in one of his dialogues, introduces *Euthyphro* thus ſpeaking of himſelf: Euthyphro *would not excel vulgar mortals, if I did not perfectly underſtand all theſe things* [7].

A ſubſtantive is often us'd by the ſacred writers of the New Teſtament for an adjective, which the ſchoolmen call putting the abſtract for the concrete; and it is a compact and vigorous way of expreſſion, originally *Hebrew*: ἔσονται γὰρ ἡμέραι ἐκεῖναι θλῖψις [8], but it is far from being a barbariſm or repugnancy to pure *Greek*: νόμῳ μὲν γὰρ τιμὴ τοιαῦτα and ἐδόκει μωρία εἶ ταῦτα, *theſe things ſeem'd to be folly* [9]. The putting one ſenſe for another ſometimes may ſound harſh to over-nice ears; but it is common in the beſt authors, ſacred and foreign. *To ſee*

[6] John iv. 1.

[7] Dem. de Cor. 50. l. 7. per Foulks & Freind 119. l. 9. Plat. Euthyph. 5. l. 1. Ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια, εἰ στρατεύηται ἐπὶ Πέρσας Κροῖσος. Herod. Gr. 1. 19. l. ult. Herod. Gr. 7. p. 432. l. 31.

[8] St. Mark xiii. 19.

[9] Thucyd. 6. 357. l. penult. Thucyd. 5. 316. l. 5.

corruption,

corruption, and *taſte death*, in our divine writers, will not, by capable judges, be condemn'd as improper and unclaſſical, who read and approve thoſe liberties in the nobleſt Claſſics: Θᾶσαι, φίλ☉, ὡς καλὸν ὄζει, *See, my friend, how fragrant it ſmells!* [1] Ἐπαΐοντες σιδηρείων, in *Herodotus*, is *feeling of weapons, being vulnerable*, tho' the original ſignification of the word is *to hear* [2]. Κωφὸς is put for ἄλαλ☉ in the New Teſtament [3]: we have κύματι κωφῷ in *Homer*, and *ſurdo verbere* in *Juvenal* [4].

As fine a writer and ſound critic as any we have, juſtly pronounces the tranſition in the author he comments upon, from the ſenſe of hearing to that of ſeeing, to be an elegancy [5].

There is a remarkable exchange of one pronoun for another of a different perſon in St. *Matthew* xxiii. 37. πρὸς ἑαυτὴν, the ſame as ἑαυτὴν for σεαυτὴν: on which the learned *Grotius* obſerves, "'Tis an expreſſion of the eaſtern people, "who join words or pronouns of the third perſon "to the firſt and ſecond perſon after a pronoun "relative, or a participle, which one may ob- "ſerve in many paſſages of the *Hebrews*, *Syri-* "*ans*, and *Arabians*." The great man ſhould have added, And the ſame form of ſpeech is uſed

[1] Theoc. 1. v. 149.
[2] Herod. Gr. 3. 170. l. penult.
[3] St. Mat. ix. 33.
[4] Hom. Ἰλ. ξ' v. 16. Juv. Sat. 13. v. 194.
[5] Dr. Potter on Lycophron. v. 253. p. 138.

by

by the old and pureſt *Grecians* ; βέλει σὲ θῶ, καὶ φοβηθῆναι, καὶ χρήσαθαι τῷ ἑαυτῦ τρόπῳ [6].

The article ὁ is ſet for a pronoun relative, ἡ πεισμονὴ, *this perſuaſion*, in the ſacred writers : to which that place in *Thucydides* exactly correſponds, ἐν τοῖς πρῶτοι ὃ Ἀθηναῖοι, *among theſe the* Athenians *firſt* [7].

Lewis Capellus, on St. *Mark* ix. 23. in vain therefore obſerves, that τὸ for τῦτο may paſs in verſe, but in plain proſe is ſcarce to be endur'd.

Words of compariſon are ſometimes ſo exchanged and boldly expreſſed in ſacred writers, that raſh critics have not forborne to charge 'em with unallowable and unparallel'd liberties. How juſtly, we ſhall now examine. The ſuperlative in St. *John* ſtands for the comparative [8] : πρῶτός μῦ, *before me*. The politeſt and moſt accurate claſſics write in the ſame manner : δεινότατός σαυτῦ ταῦτα ἦδα, *you outdid yourſelf in theſe matters* [9]. The comparative is put for the ſuperlative in St. *Matthew* : μικρότερος for ἐλάχιστος : ſo in *Anacreon* : χαλεπώτερον ὃν πάντων [1]. *Plato* has the poſitive for the ſuperlative ; ἁπάντων ἄθλιος [2]. The divine writers

[6] Æſchin. adv. Cteſ. 98. v. 3. Vid. Plat. Alcib. 1. 143. l. 28. πρὸς τὴν ἑαυτῦ μητέρα, *to your own mother*.

[7] Galat. v. 8. Thucyd. 1. p. 4. v. 8.

[8] St. John. i. 15.

[9] Xen. Mem. Soc. 1. 2. 46. p. 27. Wells.

[1] St. Mat. xi. 11. xviii. 1. Anac. Od. 46. v. 737. Barnes.

[2] Plat. Gorg. 472. l. 4. before the end.

vary

vary the comparative, and by addition of another word give it ſtrength and vehemence: φεγγιμώτεροι ὑπὲρ τοὺς υἱοὺς φωτὸς in St. *Luke*, which is agreeable to the uſage of the Septuagint, κρεῖσσον τὸ ἔλεός σου ὑπὲρ ζωάς [3]. And the moſt accurate authors among the *Greeks* and *Romans* have parallel forms of expreſſion: ὅσιον ἡ τυραννὶς πρὸ ἐλευθερίης ἦν ἀσπασότερον [4]: *Virgil* has

—— *ſcelere ante alios immanior omnes* [5].

To expreſs any thing ſuperlatively excellent or great, the *Hebrews* ſay, *'tis great or excellent to* or *before God:* Which noble manner of ſpeech the New Teſtament writers imitate. St. *Luke* has ἀστεῖος τῷ θεῷ [6], θεάνιον γ' ὅσον, *prodigiouſly*; τὶ θεῶν δαίδαλμα, *a rare and exquiſite piece.* Ῥητορικὴ δαιμονία τὶς τὸ μέγεθος, *of a wonderful power and force*, in the claſſic authors ſeem to bear ſome reſemblance to this *Hebrew* beauty [7].

The Evangeliſts and Apoſtles after the *Greek* tranſlators promiſcuouſly uſe nouns of number; they put *one* for *the firſt*; μιᾷ σαββάτων for πρώ-

[3] St. Luke xvi. 8. Pſal. lxii. 4. Grabe Sept. in our tranſlation, lxiii. 4.

[4] Herod. Gr. 1. 23. l. 43.

[5] Æn. I. 347.

[6] Acts vii. 20. Jonah iii. 3.

[7] Ariſtoph. Ran. 793. Theoc. Id. 1. Plat. Gorg. 456. l. 5. *Civitas magna Deo*, Jonæ iii. 3. i. e. *perquam maxima.* Hinc & Græci, Δακεδαίμονα δῖαν, & ſimilia infinita: & Latini dicunt, *Homo divinâ fide; divinâ mente; divino ingenio præditus* Buxtorf's Hebrew Grammar, p. 362.

τῃ [8], which is called a *Hebrew* phraſe, but 'tis claſſical, and good *Greek* too: ἀνὴρ μέγεθος πεμπτῆς σπιθαμῆς for πέντε σπιθαμῶν [9]. *Juvenal* has

——— *ſexta cervice feratur* [1].

It appears by this, that the famous *Jewiſh* hiſtorian *Joſephus* had not read, or not minded, thoſe paſſages in *Herodotus*, and ſeveral others, which might be produced out of other *Greek* authors, when he affirmed that this manner of expreſſion was a pure *Hebrew* idiom, and formally promiſed to give peculiar reaſons for it [2].

One great occaſion of raſhly cenſuring and improperly tranſlating the New Teſtament, has been, not taking notice that a verbal adjective or participle is us'd for any part of ſpeech or ſpecies of word in language, and more particularly and frequently for a verb: Καίπερ ἐγὼ ἔχων for εἶχων or ἦν ἔχων [3]; for εἰμὶ is oft underſtood, more rarely put down. Τοῦτο γὰρ ἐσὲ γινώσκοντες, *for this you know* [4]: οἵτινες ἔργα ἀποδεξάμενοι εἰσί [5]. 'Tis much us'd in *Hebrew*; but *Piſcator* and others call it a *Hebraiſm*, always meaning excluſively, *i. e.* that the form of ex-

[8] St. Mat. xxviii. 1.
[9] Her. Gr. 2. 126. & 1. 19. l. 9.
[1] Juvenal. Sat. 1. v. 65.
[2] Antiquities 1. 1.
[3] Philip. iii. 4.
[4] Epheſ. v. 5.
[5] Her. Gr. 2. 92. l. 4.

preſſion

preſſion is not pure and proper in the *Greek* tongue. But 'tis a very groſs error, tho' delivered down by a very long tradition: Πειράσομαι κἀγὼ διαφυλάττων τὴν εἰρήνην, *I will endeavour to keep the peace* [6].

Our tranſlators, for want of obſerving this, have, according to their verſion, ſeveral times made unavoidable ſoleciſms in the ſacred original: *I beſeech you, brethren, that ye walk worthy of the vocation by which you are called,* &c. *forbearing one another* [7].

By which conſtruction ἀνεχόμενοι muſt neceſſarily agree with ὑμᾶς, which would break through all rule, and be an irreconcilable ſoleciſm. But all is right, if we put a ſtop at the end of the firſt verſe; or rather, to make it more eaſy and natural, after πραότητος, *with long ſuffering forbear one another in love*; and tranſlate σπουδάζοντες, *earneſtly endeavour*, which conſtruction is juſtify'd by the frequent uſe of the beſt authors of *Greece*. And the obſervation of *Grotius* on this place. that St. *Paul* regards the ſenſe more than the bare words, and their grammatical conſtruction, in many paſſages, might have been as well apply'd to *Homer*, *Herodotus*, or *Thucydides*. Our tranſlation ſuppoſes a barbariſm in *Coloſſians* iii. 16. But turn it thus, *Let the word of Chriſt dwell in you richly in all wiſdom: teach and admoniſh one another*, &c. and every thing is clear and regular. Many other places might be named, but I pro-

[6] Dem. de Cor. 50. l. 6.

[7] Epheſ. iv. 1, 2, 3.

poſe to conſider the chief of them in the diſſertation I have under hand upon the wrong diviſion of chapters and verſes in the New Teſtament, and the faulty tranſlation of thoſe ineſtimable writers, which either tend to pervert the Senſe, or tarniſh the beauty of the admirable originals: which, with another diſſertation upon the Septuagint, and the advantages of ſtudying it in order to have a better notion of the ſenſe, and taſte of the beauties of the *Greek* Teſtament, will make up the third and laſt Part of this Work: which I hope to publiſh a little time after theſe two Parts have ſeen the world; and, if that can be expected, have been receiv'd with favour.

From what has been ſaid, it may appear that the learned and admirable Dr. *Hammond* is miſtaken, when upon his review of his annotations upon *Gal.* ii. he declares, that the two places above-mention'd are not reconcileable with *Syntaxis*: Ἀργεῖοι χωρῶντες, for ἐχώρων, *the Argives march'd* [8.] That is as bold a conſtruction in St. *John*, as any to be found in the New Teſtament. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, εἰδότες [9]. It may be ſolv'd by ἦσαν εἰδότες, or εἴδησαν, and is exactly parallel'd by that paſſage in *Thucydides* [1], Συρακουσίοις καὶ ξυμμάχοις κατάπληξις οὐκ ὀλίγη ἐγένετο——— ὁρῶντες —— which cannot be accounted for or

[8] Thucyd. 5. 332. l. 15, 16.
[9] St. John xxi. 12.
[1] Thucyd. 7. 437. l. 12, 14.

ſolved

ſolved any way but by allowing ὁρῶνλες in the *Greek* claſſical language to be tantamount to ἑώρων, or ἦσαν ὁρῶνλες. Thoſe two paſſages in *Thucydides* and *Plato* are very ſurprizing and uncommon, ἐπὶ τῷ τιμωρέμθοι τὺς ἐχθρὺς, καὶ αὐλοὶ ἅμα σώζεσθαι, *to puniſh our enemies, and at the ſame time preſerve ourſelves* [2]. Πόλιν, ἣ μὲ πενήλων, ἣ ὃ πλυσίων, οἰκθνλας ἐν τῷ αὐτῷ ἀεὶ ἐπιβελεύονλας ἀλλήλοις. To which [3] let me add, out of *Iſocrates* [4]. Δεόμεθα ὑμῶν, ἄνδρες Ἀθηναῖοι, μετ' ἐυνοίας ἀκεσάσαθε τῶν λεγομένων, ——— ἐνθυμηθέντας ——— where ἐν τῷ τιμωρέμθοι ——— οἰκθντας immediately depending on πλυσίων and ἐνθυμηθέντας, cannot be ſo eaſily reſolv'd, as the fore-mention'd inſtances, for a very obvious reaſon; and carry more appearance of difficulty and ſoleciſm than any paſſage in the whole New Teſtament. And if theſe phraſes be allow'd, the authority of theſe three eloquent and flouriſhing authors of old *Greece* muſt for ever ſilence all objections upon this head againſt the ſacred claſſics; if not, then there is no ſtandard of pure *Greek* at all; and all language, and every author is alike.

Caſtalio makes a very cold and aukward compliment to the divine writer of the *Revelation*; and firſt imagines him to be guilty of a ſoleciſm, and then formally makes an apology for him.

In his note on *Apocal.* i. 4. he thus accoſts

[2] Thucyd. 1. 66. 16, 17.
[3] Plat. Reſ. 8. p. 551. ed. Ser. & Steph. l. 34, 35, 36.
[4] Iſoc. Plat. 175. l. 10. near beginning of Orat.

his reader: *As to the ſoleciſm (ſuch as preſently follows* ἀπὸ Ἰησοῦ Χριστοῦ —— ὁ μάρτυς*) don't be concern'd, ſuch things are often found in* Paul. *Learn morals from the good, and language from the eloquent.* All capable readers, who are not moved with the appearances of ſoleciſm in the noble authors lately produc'd, will not be diſturb'd at ἀπὸ τοῦ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. Which are not greater difficulties or deviations from plain grammar than thoſe and numerous other paſſages in the ſublimeſt authors. *Grotius* and other critics give a further reaſon why theſe nominatives were not vary'd; they emphatically repreſent and expreſs the everlaſting veracity and invariableneſs of God, and the unchangeable majeſty of Chriſt in the teſtimony of his Goſpel, and the glory of his kingdom.

The nominative caſe for the vocative may as well give ſome people offence, as ſome things as little difficult have done. St. *Luke* has ἡ παῖς, ἐγείρε [5]; and 'tis not only found in the Septuagint, and writers of the New Teſtament, but 'tis an *Attic* elegance: ὁ Φαληρεύς ἐστι Ἀπολλόδωρος, ἀκ ὀμωμόκεις [6]. Both caſe and number are ſometimes chang'd, ἐξέλθετε, λαὸς μοῦ [7], ἀκούετε, λεὼς [8], τὸ καθ' ἑαυτὸν ἕκαστος ἔπεσθε [9].

Variation of caſe, and change of conſtruction has rais'd ſcruples in ſome over-wiſe critics with

[5] St. Luke viii. 54.
[6] Plat. Conv. Ed. Francofurt. p. 1174.
[7] Apoc.
[8] Ariſtoph. Achar. 999.
[9] Thucyd. 2. 136. l. 19.

reſpect

reſpect to the purity of the New Teſtament ſtyle. The learned and judicious editor of St. *Clement* has retain'd an old reading of that father againſt the correction of *Junius* and *Bois*, who were offended at a change of conſtruction, which they did not eſteem to be conſiſtent with the genuine purity of the claſſic *Greek* [1]: And he ſays 'tis uſual with the ſacred writers of the Goſpel, whoſe manner of expreſſion this venerable father comes near. 'Tis very right, this form of ſpeech is common both in the Septuagint and New Teſtament writers. Ἐκλείνων βορέην ἐπ' ἀσθὲν —— κρεμῶν γὴν ἐπ' ἀσθενός [2]. Καθὼς ἐλάλησε πρὸς τὸς πατέρας ἡμῶν, τῷ Ἀβραάμ [3]. But 'tis equally common in the beſt claſſics; διὰ μήκυς τε πλῦ, καὶ ἀπτερία φυλακῆς [4]. Whether the reading in St. *Luke* [5] be αὐτῇ χήρᾳ, to agree with μητρὶ, or ἄυτη χήρα before ἦν underſtood, makes no manner of difference in the ſenſe, or ſtructure, or ſound of the words, or variation in the old manuſcripts written without accents, or diſtinction of verſes, in capitals. But if we take it the laſt way, as found in ſome very good books, it is pure and clear, and parallel'd by the noble hiſtorian; Βασῖνοι ὃ ἃ τῇ αὐλῇ γλώσῃ χρέωνται καὶ Γελωνοί· ἀσθὲ διαῖτα ἡ αὐτή [6]. Γδσαμένυς δωρεᾶς,

[1] Mr. Wotton in St. Clement. c. 30. p. 135. n. 2.

[2] Job xxvi. 7.

[3] St. Luke i. 55.

[4] Thucyd. 6. 399. l. 1. Vid. etiam Thucyd. 5. 331. l. 1, 3. St. Luke ix. 1. Plat. Reſ. 5. 390. l. pen. Ed. Maſſey. Herod. 1. 1. l. 15, 16. Thucyd. 7. 466. l. 14.

[5] St. Luke vii. 12.

[6] Herod. 4. 256. l. 17, 18. vid. St. Luke i. 55. Piſcator pretends 'tis a violation of Syntax.

and καλὸν ῥῆμα, ſo near in St. *Paul*, cannot be eſteem'd more an inaccuracy, than νέους αὐτῶν γεύεσθαι, and λόγον γεύωνται, ſo cloſe together in *Plato* [7]. To conclude, there is not ſo bold a tranſition from caſe to caſe in all the *Greek* Teſtament, and which ſeems ſo contrary to grammar, as that in *Herodotus*; Οὔτε αὐτὸς Μιλησίων οἷός τε ἔσται ἄρχειν, οὔτε ἄλλον οὐδένα οὐδαμῶν [8]. It has been the doctrine of the generality of grammarians, that the genitive is the only caſe that can be put abſolute; that is, that implies a conſequence, or ſomething that has happen'd, or will happen upon ſuch a ſuppoſition. But this conſtruction is often put in the accuſative, and ſometimes in the dative, or rather ablative.

This one obſervation will clear many paſſages of the New Teſtament from the charge of irregularity and violation of grammar; and account for ſeveral various readings occaſion'd by the ignorance and preſumption of copyiſts. Εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ ἐπηρώτων αὐτόν [9]. Δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθε, *when theſe things were determined and accompliſh'd, the armies march'd* [1]. Κυρωθὲν δὲ οὐδὲν, *when nothing was determin'd*, which is follow'd by a variation of the conſtruction, νυκτός τε ἐπιγενομένης [2]. The excellent *Grotius* himſelf ſeems not throughly to have

[7] Heb. vi. 4, 5. Plat. Reſ. 7. 148. l. 4, 6.
[8] Her. Gr. 4. 265. l. 32, 33.
[9] St. Mark ix. 28.
[1] Xen. Hellen. 3. p. 149.
[2] Thucyd. 4. 284. l. 16.

con-

consider'd this; and therefore he approves of ἐκτεθέντος αὐτοῦ, a variation of reading supported by little authority, in St. *Luke* [3], only to prevent the repetition and imaginary superfluity of αὐτὸν in the sacred text. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους is by some esteemed a *Pleonasmus*, but is more naturally solv'd this way; and that passage in *Herodotus* exactly answers it, μὴ ἐλθοῦσι δὲ τοῖσι βασιλῆσι ἐπὶ τὸ δεῖπνον ἀποπέμπεσθαί σφι ἐς τὰ οἰκία [4].

'Tis a rule among grammarians, that aptotes, or nouns that admit no variation in their ending, except proper names and adjectives, are of the neuter gender. Then ἀὰ μία would fall under censure [5]; but the old observation is overturn'd, and the sacred writer defended by *Hesiod's* Δὼς ἀγαθὴ, ἅρπαξ δὲ κακή [6]. Χερουβὶμ δόξης ἐπισκιάζοντα [7] may seem to violate the reason of grammar to those who superstitiously adhere to that pretended rule. Here ζῶα may be understood, as it is often in the Septuagint, ποιήσεις δύο χερουβεὶμ χρυσᾶ τορευτά. Sometimes they put a masculine adjective to it, χερουβεὶμ ἐκτείνοντες τὰς πτέρυγας [8]. By the same word ζῶα, *Josephus* calls the Cherubims.

[3] Acts vii. 21.

[4] St. Mat. viii. 1. Herod. Gr. 6. 349. l. 8. Thucyd. 4. 267. l. 17, 18. Xen. Hellen. p. 151.

[5] Apoc. ix. 12.

[6] Ἔργα καὶ ἡμ.

[7] Heb. ix. 5.

[8] Exod. xxv. 18, 19, 20.

The neuter gender is us'd inſtead of the maſculine in ſacred writers of the New Teſtament, πλεῖον Ἰωνᾶ, *greater than Jonas* — of our bleſſed Saviour [9]. 'Tis frequently and elegantly ſo us'd by the beſt claſſic authors, when they ſpeak of perſons, τὰ λοιπὰ συνδιεχείριζον, *they kill'd the reſt of the Perſians* [1]: ὀλίγον ἦν τὸ πιστεῦον Ἑρμοκράτει καὶ φοβούμενον τὸ μέλλον, *ſome few there were that believ'd Hermocrates, and fear'd the event* [2]. Παιδικὰ, neuter, plural, is common in *Plato* for a *boy belov'd*. *Horace* ſpeaks after the ſame manner in his praiſes of *Auguſtus* [3].

Παρὰ Κυρίου ἐγένετο αὕτη is ſaid by ſeveral to be a *Hebraiſm*, and put for τοῦτο [4]; but the conſtruction and ſenſe will be equally natural and ſound, if we refer it to κεφαλὴ γωνίας, as *Theophylact*, *Grotius*, and *Eraſmus* do. Μίαν ἠτησάμην, *one thing have I deſir'd*, is brought as a parallel caſe out of the *Greek* verſion of the Old Teſtament [5]: But 'tis very common for the adjective to agree with a ſubſtantive underſtood and included in the ſenſe of the verb, μίαν αἴτησιν ἠτησάμην being the expreſſion at length [6]. So in δαρήσεται πολλὰς in St. *Luke*

[9] St. Mat. xii. 41.

[1] Her. Gr. ix. 547. l. 31.

[2] Thucyd. 6. 370. l. antepenult. & penult.

[3] Nil oriturum alias, nil ortum tale fatentes. Hor. Ep. 2. 1. 17.

[4] St. Mat. xxi. 42.

[5] Pſal. xxvi. 7. in the Septuagint.

[6] Αἴτησιν μίαν ἐγὼ αἰτοῦμαι, 2 Kings ii. 16, 20. as the Septuagint diſtinguiſhes it.

πληγὰς

πληγὰς is understood, that arises out of the signification of the verb [7]. Parallels to which are frequent in the noblest classics: ἐπετρίβετο τυπτόμενος πολλὰς ——— τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παίσειαν [8].

That change of number in St. *Paul* to *Timothy*, οἴδαμεν in one part of the period, and εἰδὼς, referr'd to the same person, in another, may seem abrupt and unaccountable to people not well vers'd in the classics [9]: But it is much more easily solv'd than several passages of this nature in the noblest authors.

Helen, in *Euripides*, says of herself, Ὡς οὐ δικαίως, ἢν θάνω, θανούμεθα [1]. It might very well stand for οἶδα, according to *Grotius*, who says, 'tis frequent with the *Hebrews* to use a participle for a verb of the present tense, which they want: but the preter tense is put for it; so the participle is not us'd for that reason; neither is it a pure *Hebraism*; 'tis common in all the best *Greek* authors; we have undeniable instances above. As to the change of number; that is as bold in *Tully* as any can be met with in a good author: *Mihi quidem, neque pueris nobis*, &c. *To me, when I was a boy* [2]. 'Tis easy to clear the sense of 2 *Pet.* iii. 1. but not so to solve the difficulty in construction; δευτέραν ἐπιστολὴν ὑμῖν γράφω, ἐν αἷς. The emperor *Antonine* has a

[7] Luke xii. 47.
[8] Aristoph. Nub. 968. Xen. Cyr. Exp. p. 315.
[9] 1 Tim. i. 8, 9.
[1] Troad. 904.
[2] Tullii Offic. 1. p. 37, 38. Ed. Cockman Oxon. 1716.

place exactly parallel; but we don't come ſo low for authority [3]. We have a paſſage in *Plato*, that is as bold, and fully comes up to that of the Apoſtle: τοιαύτην φύσιν —— ὀλιγάκις ἐν ἀνθρώποις φύεσθαι, καὶ ὀλίγας [4].

There is an appearance of violation of grammar in St. *Luke*, ἐγένετο δὲ μετὰ τὰς λόγους τούτους ὡσεὶ ἡμέραι ὀκτώ [5].

'Tis not impoſſible to produce an inſtance out of a noble claſſic, of a verb ſingular put to a noun plural, not of the neuter gender: Μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται [6]. There is a conſtruction exactly the ſame in *Herodotus*: ἔστι δὲ μεταξὺ τοῦ τε παλαιοῦ πόλιος —— καὶ τοῦ νεοῦ ἐπὶ σάδιοι [7]. This way of expreſſion in St. *Luke* may be ſolv'd by underſtanding χρόνος, which is frequently ſuppreſt in the nobleſt claſſics. Ἀλλ' ὅπως πολλαὶ ἡμέραι ἀφ' οὗ —— ἐνικᾶτε σὺν τοῖς θεοῖς [8], as διάστημα may be, in the paſſage of *Herodotus*, quoted.

In that paſſage of St. *Luke*, Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες, ἦν is put for ἦσαν by a ſyncope of the *Bœotians*. So *Heſiod*, himſelf a *Bœotian*, uſes it: τοῦ δ' ἦν τρεῖς κεφαλαί [9].

Πατέρες is us'd for both parents by St. *Paul* [1]; ſo βασιλεῦσι, in *Euripides*, is put for *Admetus*

[3] Cap. 4. l. 2.
[4] Plat. Reſ. 6. 20. l. antepen. & pen.
[5] St. Luke ix. 28.
[6] Pindar. Ol. 11. v. 5.
[7] Herod. Gr. 1. 10. l. 13, 14.
[8] Xen. Cyr. Exped. 3. 2. 9. p. 150. Wells.
[9] St. Luke ii. 33. Heſiod. Theog. 321.
[1] Heb. xi. 23.

and

and his queen [2]. And, what is much bolder, *Antigone*, in *Sophocles*, speaks of herself in the plural number and masculine gender: so does *Medea* in *Euripides* [3]. We have in *Herodotus* δύο θεοὺς μεγάλους Πειθὼ καὶ Ἀναγκαίην [4]. Now who can doubt but λούσαντες, in *Acts* ix. 37. may stand for *a woman* or *women*, if any one think that decency would not allow men to perform the office there mentioned?

A quick transition from one number to another has been esteem'd an impropriety, to people who have not consider'd the pathos and emphasis of it; nor been acquainted with the authors of the sublimest sentiments, and purest language amongst the ancients. The word γυνὴ in St. *Paul* to *Timothy* [5] includes the whole sex; and the change of the number in μείνωσιν is natural: σωθήσεται agrees with γυνὴ by plain grammar, and μείνωσιν by figurative grammar with πᾶσαι γυναῖκες, which is included in γυνὴ, and tantamount to that word in sense. *Xenophon* delights in this transition; ἦν δέ τις τούτῳ τὶ παραβαίνῃ ζημίας αὐτοῖς ἐπέθεσαν [6]. θησαυροποιὸς ἀνὴρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος [7].

Transition from plural to singular adds strength to the discourse, and applies close to every particular what is of general concern. 'Tis common

[2] Eurip. Alcest. 130.
[3] Sophoc. Antig. v. 338. Eurip. Alcestis 383. Med. 1241.
[4] Herod. G. 8. 495. l. 33.
[5] 1 Tim. ii. 15.
[6] Xen. Cyrop. p. 4. l. 14. Oxon. all Greek.
[7] Plat. Res. 8. 182. l. 16, 17. Theog. v. 459, 460. See Sept. Job xxxvi. 7.

in

in the inſpir'd *Hebrew* writers, and their *Greek* tranſlators [8].

So in the divine writers of the New Teſtament this ſudden change of number is frequently us'd, and always for a ſtrong reaſon. St. *Jerom* is highly offended at St. *Paul* for paſſing from ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸ σκοπὸν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς [9]. *Ye that are ſpiritual, reſtore a brother overtaken in a fault, conſidering thyſelf, leſt thou alſo be tempted.* And gathers from this place, that St. *Paul*, when he ſaid that he was rude and unskilful in ſpeech, could mean it in no other ſenſe, than that he was a ſoleciſt, and ignorant of the *Greek* language. But that this paſſage is pure *Greek*, may be gather'd from what we have already ſaid; and ſhall preſently be proved by parallel changes and tranſitions in the moſt vigorous and eloquent authors of *Greece*. In the mean time we may conſider, what *Eraſmus* and other critics have ſaid upon this paſſage: *That this change in the nature of the thing, is here more judicious, more preſſing, and pertinent to St.* Paul's *purpoſe*. Had he ſaid, *conſidering yourſelves, leſt ye alſo be tempted*, it would have been more harſh and offenſive to that body of Chriſtians: and this great preacher uſes all gentle and healing expreſſions to thoſe weaker Chriſtians, whom he endeavours to correct and improve. By this abruptneſs and tranſition the Apoſtle more effectually addreſſes himſelf to every man's conſcience, he preſſes it cloſe and home; awakens

[8] Deuter. vi. 1, 2.
[9] Gal. vi. 1.

his

his reader, and gives every individual Chriſtian an intereſt and concern in the danger and duty [1]. We have the like tranſition in *Xenophon*, Ἄθλα προὔθηκε ταῖς πόλεσιν, ἥτις ἄριστον στράτευμα πέμποι [2].

A collective noun, tho' in grammar of the ſingular number, and neuter or feminine gender, may have adjectives join'd to it of that number and gender of which the perſons are, which are included in the ſenſe; ὁ ὄχλος ἐστὶν ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοι εἰσί [3]; which is not more difficult than Ὄχλος ἠθροίσθη πρὸς τὰς ναῦς θαυμάζοντες [4]. In St. *Luke* we have πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν, where ἀγγέλων or ſome equivalent word muſt be contain'd in στρατιᾶς οὐρανίου [5]. So in *Thucydides* we have πέμπουσι μέρος τι τῆς στρατιᾶς ἀποτειχιοῦντας [6], χιλιάδες ἐσφαγιασμένοι, which offended the famous *Laurentius Valla* [7], is exactly the ſame as αἱ πόλεις ἀδικίαν παύσουσαι in a noble claſſic [8]. Τεκνία μου, οὓς πάλιν ὠδίνω, where the relative re-

[1] Flaccius Illyricus de ſtylo SS. Literarum. Tract. 5. p. 467, 468. Eraſm. in loc.

[2] Xen. Hellen. p. 205. Plutarch. Conſolat. ad Apol. p. 62. Baſil. 1574. Greek. Galat. iv. 5, 6, 7, 8.

[3] St. John vii. 49.

[4] Xen. Hel. 1. 27.

[5] St. Luke ii. 13.

——— ——— Pars arduus altis
Pulverulentus equis furit ———

in Virgil, is a greater liberty than ever I ſaw in any other author. Virg. Æn. VII. v. 624.

[6] Thucyd. 7. 463. l. 17, 18. Ibid. 6. 395. l. 7.

[7] Dr. Prat's Gram. part II. 164.

[8] Xen. Mem. of Socr. 2, 3. p. 83.

fers

fers to a tantamount word included in τεχνία, is parallel'd by that paſſage in *Thucydides*, τὰ τέλη καταβάντας ἐς τὸ σταθμόπεδον [9]. There is in *Thucydides* a harſher change, and more exceſſive liberty upon this head than any in the ſacred writers [1], where κελεύσαντας depends only upon ναῦν Σαλαμινίαν in the text; which muſt have relation to ἀνθρώπους *the men*, or *paſſengers* ſuppoſed to be on board the ſhip. That in *Plato* is bold, but what is frequent in all the beſt authors of *Greece*; ὅτε ὁ κριτὴς, ὅτε ἰσόμοιρον ἔχων ἐφαστὴς παιδικὰ ἀνέξεται [2], τὰ δέκα κέρατα ——— ἅτοι μισήσουσι, where ἅτοι muſt have relation to βασιλεῖς prefigur'd and underſtood in κέρατα. This change is anſwer'd for before in numerous inſtances: I ſhall only add one out of the pure and polite *Xenophon*: Γνώσῃ τὸ θεῖον, ὅτι τοσοῦτόν ἐστιν ὥστε ἅμα πάντα ὁρᾶν ——— καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτός· where αὐτὸς muſt agree with the equivalent word θεὸς included and contain'd in the word θεῖον [3]. Ignorance of figurative grammar, and the allowable liberties taken by the ſublimeſt authors, has occaſion'd weak people to run into erroneous and heretical opinions. We have this paſſage in St. *John*: Διάβολος ψευστὴς καὶ πατὴρ αὐτοῦ; that is, ὁ ψεύδης included and fully compris'd in the ſenſe of ψευστής. *The devil was a lyar, and the father or author of lying* [4].

[9] Gal. iv. 19. Thucyd. 4. 223. l. 12. Vid. Deuteron. xxviii. 37.

[1] Thucyd. 6. 379. l. 6, 7.

[2] Plat. Phæd. p. 239. Ed. Steph.

[3] Apocal. xvii. 16. Xen. Mem. Soc. p. 50.

[4] St. John viii. 44.

Epipha-

Epiphanius in his *Panærium* has five or ſix times this groundleſs and ridiculous addition, καὶ ὁ πατὴρ αὐτῶ ψευστὴς ἦν· whence ſome unſtable and weak Chriſtians imbibed that ſtupid error, *that the devil had a father, who was a lyar.* *Nonnus*, the poetical paraphraſt of St. *John*, follows this abſurd reading [5]. In *Thucydides* there are ſeveral parallels; I ſhall name one that fully and unavoidably reaches the point: ἢ μέλλοντες πολεμήσειν, ἢ ὂν αὐτοῖς ἤδη ὄντες, that is, πολέμῳ included in the ſignification of πολεμήσειν [6].

The ſame reference to a word underſtood, and collected out of the ſenſe of ſome word expreſs'd, and going before, is often found in the ſacred authors of the Old and New Teſtament, and in all the nobleſt claſſics. Ὁ ποιήσας αὐτὰ in St. *Paul* [7] cannot agree with any word before expreſs'd, but has reference to ἐπιτάλματα τῦ νόμυ, or ſome equivalent word included in the ſenſe. So in *Thucydides*, καθίσησιν ἑαυτὸν ἐς κείσιν τοῖς βυλομένοις περὶ αὐτῦ ἐλέγχειν [8], where, as the ſcholiaſt obſerves, κατηγορημάτων muſt be underſtood. So in *Ariſtophanes*, πολλοὶ ——— πλυτῶσι πονηροὶ ἀδίκως αὐτὰ συλλεξάμενοι [9], χρήματα is underſtood. In all theſe caſes ſome word muſt be underſtood, which is gathered out of the deſign

[5] Ψευστὴς αὐτὸς ἦν ψευδήμονος ἐκ γενετῆρος.

[6] Thucyd. 1. 13. l. 5.

[7] Rom. x. v.

[8] Thucyd. 1. 72. l. ult.

[9] Ariſtoph. Plut. 501, 502. Vid. Pſal. xxxviii. Sept. vulg. xxxix. 7. Θησαυρίζει, καὶ ὐ γινώσκει τινὶ συνάγει αὐτά.

of

of the diſcourſe, and the nature of the ſubject the author is treating.

In St. *Matthew* πόλις is underſtood in πᾶσα Ἱεροσόλυμα. So in *Virgil*, *urbe* in that place *Præneſte ſub ipſâ*. Some critics are offended with ἰδὼν agreeing with πνεῦμα in St. *Mark* [1], but without reaſon: δαίμων the ſame with πνεῦμα here, may be ſuppos'd to agree with it, according to the elegance of figurative conſtruction. Βρέφος φέροντα τόξον [2], is the ſame in the polite and clear *Anacreon*, φεῦ ὦ ἀγαθὴ καὶ πιστὴ ψυχή, οἴχῃ, δὴ ἀπολιπὼν ἡμᾶς [3]. So in the noble orator, μιᾷ καὶ ἀναιδὴς κεφαλὴ —— ἐξελήλυθώς [4].

There is a ſhew of confuſion and difficulty in the ſacred writers, by reaſon of the various alterations and tranſpoſitions of the antecedent and relative: But that is no more an objection againſt the purity and pleaſantneſs of their language, than the ſame ſeeming irregularities are againſt the ſtyle of the moſt valuable authors of *Greece* and *Italy*. The greateſt difficulty upon this head is that in the *Acts* [5], ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι for ἄγοντες Μνάσωνα, παρ' ᾧ Μνάσωνι, &c. which repetitions are ſometimes found in the cleareſt and pureſt authors, more particularly in *Cæſar*. In St. *Paul* ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς is for τύπῳ διδα-

[1] St. Mat. ii. 3. Virg. Æn. VIII. v. 561. St. Mark ix. 20.

[2] Anat. Od. 3. v. 41, 42. p. 8. Barnes.

[3] Xen. Cyrop. 7. 3. p. 423. Wells.

[4] Demoſth. in Mid. 401. l. 13, 14. after C.

[5] Acts xxi. 16.

χῆς,

χῆς, εἰς ὃν τύπον παρεδόθητε [6]. So in St. *Paul's* epistle to *Philemon*, ἐμοῦ τέκνου —— ὃν ἐγέννησα —— Ὀνήσιμον wou'd be at length ἐμοῦ τέκνου Ὀνησίμου, ὃν Ὀνήσιμον [7]. There are innumerable parallel places in the classic writers. We shall, to vouch our asseveration, produce a few decisive and certain. In *Herodotus* φιλίη is suppress'd in that passage εἰ σφὶ ἔτι ἐμμένει τὴν πρὸς Ξέρξεα φιλίην συνεκεράσαντο [8].

So ἰατρικὴ in the divine *Plato*, ἣν νῦν δὴ λέγομεν ἰατρικὴν, περὶ τῶν καμνόντων ποιεῖ δυνατοὺς εἶναι φρονεῖν καὶ λέγειν [9].

The putting verbs of different species, and their circumstances and manners of signifying one for another, is so common in the New Testament, that it would be endless to produce instances of them all. I have selected some of these changes, which seem most difficult and surprizing to people not throughly vers'd in these studies, out of the sacred writers, and parallel'd them out of the most valuable classics of *Greece*.

By a metonymy any one species of a verb may be put for another, as to speak in general for *to advise*, *command*, *dissuade*, &c.

So, in St. *Matthew*, εἶπε [1] is *command*; so, in *Thucydides*, εἰπόντες, *commanding to annoy the enemy*, &c. [2]. On which the judicious editor has this remark very pertinent to our purpose:

[6] Rom. vi. 17.
[7] Philemon ver. 10.
[8] Her. Gr. 7. p. 429. l. 30.
[9] Plat. Gorgias, p. 449, 450.
[1] St. Mat. iv. 3.
[2] Thucyd. 7. 429. l. 2. not. a.

" Amongst

" Amongſt other words and forms of ſpeech " which are falſly thought utterly abhorrent to " the genius of the *Greek* language, we meet " with εἰπεῖν, ſignifying *to command.* The uſe of " which is common with *Thucydides*, who had " no acquaintance with the *Hebrew*, from which " this is imagin'd to be deriv'd."

What a man endeavours to do, or commands to be done by this ſtrong and comprehenſive way of expreſſion, he is ſaid to do; what he diſſuades or adviſes againſt, he is ſaid not to ſuffer to be done: what he offers, to give, and what he promiſes, to perform. In this ſenſe *Herod* ſays, *I beheaded* John [3]. So in *Xenophon*, ὁ βασιλεὺς ἀποτέμνει αὐτῷ τὴν κεφαλὴν, *the King cut off his head* [4], οἱ οὐκ εἴων ναυμαχίην ἀρξέειν, *they diſſuaded 'em from the thought of, and preparation of a ſea-fight* [5]. Things promiſed and offer'd are ſaid to be actually given in *Herodotus*: ὡς μάθῃς τὰ διδόμενα δέχεσθαι, *that you may learn to accept of things offered to you* [6].

To hear, in the ſacred claſſics, is *to obey* [7]: ſo 'tis frequently in the old *Greek* claſſics: οὐκ ἐσακούντων τῶν Μιτυληναίων, *when the* Mityleneans *would not obey* [8]; Λακεδαιμόνιοι ὃ ἔκως ἤκουον, *the*

[3] St. Mark vi. 16.

[4] Xen. Hellen. 3. 175. Dem. adv. Mid. 410. l. 2. after B.

[5] Her. Gr. 4. 426. l. 7.

[6] Her. Gr. 9. 551. l. 1. Vid. etiam Her. Gr. 9. 550. l. 1. & Demoſth. adv. Mid. 410. l. 2. after B.

[7] Acts iv. 19.

[8] Thucyd. 3. 150. l. 1.

Lace-

Lacedemonians *did not comply with their demands* [9].

The retaining the figurative way too cloſely, has render'd our tranſlation of the Bible in ſome places a little perplex'd. *You ſhall be ſold, and none ſhall buy you*, in *Deuteronomy*, had been better tranſlated, to prevent the offence of ordinary people, *you ſhall be ſet to ſale, and none ſhall buy you* [1]. To which form of expreſſion that in *Herodotus* is exactly conformable, ἐπεθύμησε τ χλανίδ@, κ) αὐτὴν προσελθὼν ὠνέετο, *he had a great fancy for the cloak, and came and bought it*, that is, *asked the price, and offered money for it* [2].

St. *John*, in his firſt Epiſtle, *chap.* ii. *v.* 26. commends the Chriſtians he addreſſes, for their knowledge and ſtrength in Chriſtianity; tells 'em, they had a holy unction, whereby they had overcome the evil one; and aſſures them, that he writes to them to caution 'em againſt the artifices of antichriſtian and lewd heretics, wickedly induſtrious to propagate their pernicious opinions. Yet in *ver.* 26. according to our verſion, he ſuppoſes 'em to be already deceived and drawn aſide by thoſe impious impoſtors: *Theſe things have I written to you concerning thoſe that deceive you*; which, in my humble opinion, is harſh and ſevere, and ſomething repugnant to the commendations beſtowed upon them; therefore I ſubmit to better judgment, whether the

[9] Herod. 1. 62. l. 9. vid. Thucyd. 3. 162. l. 6.
[1] Deuteron. xxviii. 68.
[2] Her. Gr. 3. 214. l. 8.

paſſage

paſſage might not better be render'd, according to the figurative forms mention'd above; *I have written theſe things to you, concerning thoſe who endeavour to deceive you.*

Verbs neuter, or intranſitive often acquire a new ſignification, and become tranſitive; and ſo introduce a new and different conſtruction. A vaſt number of critics and commentators have agreed to call this an *Hebraiſm*; and, contrary to the genius and purity of the old *Greek* language, *Gataker* and *Grotius* make it a *Hebraiſm*, and inſtance θειαμβεύω, which, in its firſt ſignification, is *to triumph over a defeated enemy*, but in ſacred writers is *to cauſe another perſon to triumph* [3].

Mr. *Locke* too raſhly advances a notion on this head, which cannot at all be defended: "The "cuſtom or familiarity of which —— the "*Hebrew* and *Syriac* tongues —— do ſometimes "ſo far influence the expreſſion in theſe epiſtles, "that one may obſerve the force of the *Hebrew* "conjugations, particularly that of *Hiphil*, given "to *Greek* verbs, in a way unknown to the "*Grecians* themſelves" [4].

But though Mr. *Locke*, as a philoſopher, pretends to be a *Free-Thinker*, and ſcorns the ſlavery of following any guide, or being addicted to any ſect or party; yet it will preſently appear, that as a critic he implicitly embrac'd the vulgarly receiv'd notion, and walk'd in the old beaten

[3] 2 Cor. ii. 14. Vid. 1 Sam. viii. 22.

[4] Mr. Locke's Preface to Commen. on St. Paul's Epiſtle, p. 4.

path.

path. The *Hebrews* uſe the pretertenſe of what we call the indicative mood for all other tenſes except the future and imperative, and infinitive moods, and have no potential mood at all; therefore there is a perpetual change of moods and tenſes one for another: And the *Greeks*, though they have all the tenſes and moods wanting in the *Hebrew*, and the addition of ſome tenſes which even the *Romans* have not; yet for variety they change their moods and tenſes in a manner as bold and ſurprizing to people, that have not compar'd the ſacred and foreign claſſics, as the *Hebrew* writers themſelves. Vain is the obſervation of *Hententius: We muſt*, ſays he, *obſerve that the Evangeliſts and Apoſtles being native* Hebrews, *in this matter, as well as many others, follow'd the* Hebrew *idiom; whereby they frequently expreſs the preſent tenſe, which they have not of their own, or the future, by the preter tenſe* [5]. I now proceed to prove what I advance upon this head. Ἀναϛέλλω in St. *Matthew* ſignifies *to ariſe* in one place, and *to cauſe to ariſe* in another [6.]

The general ſignification of ἀνίϛημι in both ſacred and foreign claſſics is *to riſe*; but 'tis ſometimes in both *to cauſe to riſe*, or *raiſe*. Καὶ ἐγὼ ἀναϛήσω αὐτόν. So in *Homer*, ὀδ' ἔμιν

[5] In Pere Sim. ----- Hiſtoire Critique du Text du N. T. c. 26. p. 311.

[6] St. Mat. iv. 16. and v. 45. *One might*, (ſays the great Caſaubon on this latter place) *produce a great many ſuch inſtances in the ſacred Greek books.* The noble critic ought to have given us all the truth, and have added, *as well as in the pureſt Claſſics of old Greece.*

ἀνϛήσεις

ἀνεστήσεις [7]. Ἐς Ἰθώμην ἀπέστησε, *they revolted*, or *went off to* Ithome; and ἔπλεον ἐς Μίλητον ὡς ἀποστήσοντες, *they ſail'd to* Miletus *in order to ſolicit them to a revolt* [8]. Σπεύδω moſtly is *to be in haſte*, but σπεῦσαι τὸν γάμον in *Herodotus*, is *to haſten* or *put forward the marriage* [9].

Verbs active reciprocal are us'd for paſſive, ἐνίσχυεν, *he was ſtrengthen'd*. So in *Plato*, εἰς ὀλιγαρχικὸν μεθέστηκε *is chang'd into an ariſtocracy*; τοῦ χρόνου συντελουμένου, *the time being accompliſh'd*, in *Herodotus*, and ἐξισώσαντες τοῖς ἄλλοις for ἐξισωθέντες; in *Thucydides* [1]. As to the change of verbs from intranſitive to tranſitive, 'tis common in *Latin* as well as *Greek*:

——— *Solis filia lucos*
Aſſiduo reſonat cantu. ———
Virg. Æn. vii. v. 11, 12.

——— *reſonat plangoribus æther.*
Æn. iv. v. 668.

In precepts of morality, commands, and ſometimes in plain narrations, the *Hebrews* uſe the infinitive for the imperative mood; and ſo do the divine authors of the New Teſtament, χαίρειν μετὰ χαιρόντων [2]: and 'tis as common in *Thu-*

[7] St. John vi. 54. Hom. Il. ω. 551.

[8] Acts ix. 19. Thucyd. 1. 56. 9. 8. 477. v. 11. Vid. Deuteron. vii. 4.

[9] Her. Gr. 3. 213. l. 22. Eſther vi. ver. 14.

[1] Acts xiv. 19. Plat. Reſ. 8. 180. l. 9. Her. Gr. 5. 300. l. penult. Thucyd. 6. 400. l. 6.

[2] Rom. xii. 15.

cydides,

cydides, *Herodotus*, &c. Σὺ δέ μοι ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι [3]. Σὺ μέντοι ἥσυχος εἶναι κατελθὼν ἐς τὴν σεωϋτοῦ [4]. These authorities, so full and plain, are sufficient to vindicate this form of speech upon any occasion from the unnecessary scruple of *Grævius*; who tells us, that the infinitive put for the imperative is usual with poets and lawgivers; but he doubts whether it be not barbarous in common plain prose [5].

There is in St. *Luke* a variation of mood in the same clause, and upon the same subject, without any visible necessity, which may to some people be a little surprising: μηδὲν αἴρετε —— μήτε ἀνὰ δύο χιτῶνας ἔχειν [6]. There are many changes as bold and surprising in classic authors: Ἀγγέλλεται —— ὅτι μάχη τε γέγονε, καὶ νικῶεν οἱ μετὰ Παυσανιέω [7].

The indicative mood in most of its tenses is so commonly put for the potential mood in the best authors of *Greece*, that I shou'd not have produc'd one instance, had not I found some people to be offended with the exchange, and *Grotius* himself to call it a *Hebraism* [8]. Εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν [9]. οὔτ' ἔστιν, οὔτε μήποτε ὑστέρως γένηται, in *Plato*, is, as to the expression, exactly parallel with St. *Mark*,

[3] Her. Gr. 3. 211. l. 44.
[4] Her. Gr. 4. 274. ad fin. Her. Gr. 7. 449. l. 44.
[5] Ad Solœcist. Luciani, p. 735. not. i. ad fin.
[6] St. Luke ix. 3.
[7] Her. Gr. 9. 535. l. 4.
[8] Grot. on Ephes. v. 15.
[9] 1 Cor. ii. 8. St. John iv. 10. εἰ κατώρθωσαν, ἀνδράσι μὲν ἂν τὰ ἄλγιστα προσέθεσαν, Thucyd. 7. 454. l. 15.

ὃ γέγονε, ἢ ὃ μὴ γέγονε [1]. αὐτὸν τινὰς, ——— εἰ μὴ Νικόστρατος ἐκώλυσε, διέφθειραν ἄν, *they had kill'd them, if* Nicoſtratus *had not reſtrain'd 'em* [2]: εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν [3], *we would not have deliver'd him to thee.* The indicative future is put for the imperative mood, or rather ſubjunctive that expreſſes the imperative, τούτοις ἀρκεσθησόμεθα [4], *let us be content.* Vain is that various reading ἀρκεσθησώμεθα, ſince the other is pure, and amounts to the ſame ſenſe. Ὑμεῖς δὲ τῶν ἄλλων διδάσκαλοι ἔστεσθε, *Be you inſtructors of the reſt* [5]. For εἰ ἐν τῷ σαββάτῳ θεραπεύσει, *whether he would heal on the ſabbath,* in St. *Luke* [6], θεραπεύῃ is found in ſome books; which alteration was made by ſome little pert tranſcriber, who was jealous that the true reading was not pure *Greek:* εἰ διδάξει αὐτὸν ὁ Γοργίας [7], *whether* Gorgias *would teach him,* in *Plato,* is parallel: So εἰ μὴ αὐτὴ ἐπιμελήσεται, *unleſs ſhe herſelf would take care,* in *Xenophon* [8].

The firſt aoriſt for the preſent tenſe is common in the ſacred *Greek* writers: but a cenſure paſt

[1] Plat. Phædrus 260. l. ult. St. Mark xiii. 9. Both moods are join'd together in the ſame ſignification in that place: ὅτε φύγοιμ' ἄν, ὅτε ἀπαρνοῖμαι τ' ὄνομα, Demoſt. Mid. 411. l. C.

[2] Thuc. 3. 191. l. 17.

[3] St. John xviii. 30.

[4] 1 Tim. vi. 8.

[5] Plat. Conviv. p. 1190. Francof.

[6] St. Luke vi. 7.

[7] Pag. 482. l. D.

[8] Xen. Oecon. p. 70.

upon

upon this form of ſpeaking would betray want of reading and obſervation in the critic; this uſage is ſo common in the beſt claſſics of *Greece*, and here, as in other caſes, of *Rome* too.

This change of tenſe ſerves generally to expreſs a cuſtom or frequency of acting, ſometimes that a thing is ſhort-liv'd, and ſoon paſſes away. Ἐπὶ τ῀ Μωσέως καθέδρας ἐκάθισ᾽, *they ſit* or *uſe to ſit on* Moſes's *ſeat* [9]: ἀνέτειλε γὰρ ὁ Ἥλιος, *for as ſoon as the ſun riſes* [1]. *Plato*, ſpeaking of wickedneſs, ſays, πονηρόν τι ποιεῖ ᾧ ἂν προσγένηται, καὶ τελευτῶν ὅλον διέλυσε καὶ ἀπώλεσε, *it does prejudice to whatever it adheres, and at laſt totally diſſolves and deſtroys it* [2]. So ἀπέπεμψεν εὐθὺς τ῀ γυναῖκα *immediately remands her to priſon* [3]. The firſt aoriſt is likewiſe us'd for the preterpluperfect tenſe; ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους [4], ἐπεὶ πολλὰ ἤκουσε, *when he had heard many reproachful ſayings, he drew his ſword upon* Maſiſtes [5]. In St. *John* xi. 2. it ſeems moſt natural to take ἀλείψασα in this ſenſe, Mary *which had formerly anointed our bleſſed Saviour*, and to conclude it to have relation to a noted ſtory which is deliver'd by St. *Luke* [6].

[9] St. Mat. xxiii. 2.
[1] St. James i. 11.
[2] Plat. Reſp. 10. 322. l. antepenult.
[3] Plat. Gorgias 525. l. 8. Vid. Iſoc. ad Demon. p. 1. l. 8, 9. Baſil. Græc. Plutarch. nup. Præc. 86. l. 3. after B. Hom. Ἰλ. ξ'. 280. Virg. Georg. 1. v. 330, 331.
[4] St. Mat. xxvi. 1.
[5] Her. Gr. 549. l. 1.
[6] St. Luke vii. 37.

'Tis not probable that the Evangeliſt ſhould relate a ſtory by way of prevention, which was in a ſhort time to be repeated with ſuch various and lively circumſtances [7]. Such a ſhort hint could neither give light to the hiſtory, nor ſatisfaction to the reader; who was ſo ſpeedily to be entertain'd with an admirable account of that office of piety in this good woman. Let the aoriſt have its full force and meaning, as above, and the reaſon plainly appears why *Bethany* is call'd the town of *Mary* and *Martha*, and not of *Lazarus*; why they gave our Saviour notice of their Brother's ſickneſs with ſo much freedom and familiarity; and why our Saviour honours the devout and generous family with ſuch peculiar tenderneſs, and diſtinction of friendſhip [8].

The preſent tenſe is put for the future, and join'd with it, when both refer to the ſame time; and this change in the ſacred writers expreſſes ſpeed and ſuddenneſs, and aſſurance of the certainty of the thing; of which the very expreſſion itſelf gives you a repreſentation and image: ἔρχομαι σοὶ ταχὺ, καὶ κινήσω [9]. ἐκ ἐυθὺς ἀφήσω αὐτὸν, ἐδ' ἄπειμι [1]. Μαρτυρεῖ and κέκραγεν in the ſame clauſe is cenſur'd by *Eraſmus* as an innovation in St. *John* [2], but is in the oldeſt

[7] St. John xii. 3. Vid. Dr. Lightfoot on St. John xi. 2. p. 580. Eng. Works 1684.

[8] Vid. Lightfoot ut ſupra.

[9] Revel. ii. 5.

[1] Plat. Apol. Soc. p. 25. l. 25. Camb. In Demoſthenes we have both mood and tenſe chang'd: ὅτε φύγοιμ' ἂν, ὅτε ἀπαρνοῖμαι, adv. Mid. 411. l. C.

[2] St. John i. 15.

and

and beſt authors: Σταγείρῳ μὲν προσβάλλει, καὶ οὐκ ἕλε, *he invades* Stagirus, *but took it not* [3]. Ἀναβαίνω in St. *John*, is for ἀναβήσομαι, *I ſhall in a few Weeks aſcend* [4]. δίδωμι is for δώσω, in *Herodotus*: ἀνθ' ὧν τοὶ χρυσὸν καὶ ἄργυρον δίδωμι, *for which civilities I will give you an immenſe ſum of gold and ſilver* [5].

The preterimperfect tenſe for the preſent tenſe is rare, but claſſical: ἕτος ἦν ὃν εἶπον, *this is he of whom I ſpoke* [6]. ἰδεῖν ἵππον πάνυ σπάνιον ἦν, *'tis rare to ſee a horſe in* Perſia [7]. On the contrary, ſometimes the preſent tenſe ſtands for the preterimperfect: So in *Galatians* ὀρθοποδοῦσι for ὠρθοπόδουν [8], *ſeeing that they did not walk uprightly*. Εἰ αὐτέων πειρηθῆναι ἠθέλησε εἴ τι ἀλκῆς μετέχουσι [9], *if he had a mind to try 'em whether they had any courage*. Κολαζομένους, in St. *Peter*, is for κολαζησομένους [1], διδόντας, in *Thucydides*, is for δώσοντας [2]: So in *Herodotus* we have Θεὸν ——— ἢ ἂν ὀνομαζόμενον ὑπ' ἐμεῦ [3], *a God not to be nam'd*, or *which ſhall not be named, by me on this occaſion*.

That exchange in *Revelation* iv. 9, 10. ſeems as harſh as any in the New Teſtament; ὅταν

[3] Thucyd. 5. 293. l. penult.
[4] St. John xx. 17.
[5] Her. Gr. 3. 214. l. 40.
[6] St. John i. 15.
[7] Xen. Cyr. p. 11. Oxon. Græc.
[8] Gal. ii. 14.
[9] Her. Gr. 9. 516. l. 3. Vid. Xen. Cyr. Exped. 2. l. 15. p. 82.
[1] 2 Pet. ii. 9. Vid. Gal. ii. 11. Acts xxi. 3.
[2] Thucyd. 3. 155. l. antepenult.
[3] Her. Gr. 2. 139. l. 8.

δώσουσι τὰ ζῶα δόξαν, *when the* living creatures *give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever* [4]. *Grotius* calls it an *Hebraiſm*, whereby the future is put for all other tenſes. But 'tis pure *Greek* according to the uſage of the beſt authors: ἐφ' ὧν καθίσουσιν οἱ Πέρσαι μαλακῶς, *on which the* Perſians *ſit* or *uſe to ſit eaſily* [5].

There is a quick tranſition from one perſon to another in the ſeventh chapter to the *Romans*, *ver.* 4. where the Apoſtle addreſſes to the *Roman* Chriſtians, and then conſidering all the diſciples of our Lord as one body and ſociety of true believers, he joins himſelf to 'em, and ſpeaks in common: *My brethren, ye alſo are become dead to the law, that ye ſhould be married to another, to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.*

Upon which place Mr. *Locke* has this obſervation: " St. *Paul* having all along from the be-" ginning of the chapter, and even in this very " ſentence, ſaid *Ye*, here, with neglect of gram-" mar, on a ſudden changes it into *We*. —— I

[4] I took the liberty to render this word ζῶα by *living creatures*, and I wiſh I could have rendered it by a better word. I think our tranſlation is very improper. 'Tis always in it render'd *Beaſts*, which ζῶον does not primarily ſignify; and 'tis certain that now it conveys a low idea, and is intolerably harſh to be apply'd to the ſaints and dignitaries of heaven. Dr. *Hickes*, I ſee, was offended at the harſhneſs and indecency of our tranſlation, and renders the word *living creatures*. In *Plato* ζῶον is a *rational creature*: Ἀθάνατόν τι ζῶον ἔχων μὲν ψυχὴν, ἔχων δὲ σῶμα. In Phædr. p. 246. 'Tis applied to God himſelf Plat. Tim. p. 77. Epin. p. 984. l. 5.

[5] Xen. Hel. 4. p. 198.

" ſup-

" ſuppoſe to preſs the argument ſtronger, by " ſhewing himſelf to be in the ſame circumſtances " and concern with them, he being a *Jew* as " well as thoſe he ſpoke to."

This neglect of grammar (as this ingenious gentleman calls it) expreſſes the prudence and dextrous addreſs of the Apoſtle with great advantage; by familiarly uniting himſelf to 'em, he gains their affections, and engages their attention; and ſuch changes as this enforce an exhortation, and give an agreeable variety to the ſtyle.

Upon that exhortation of St. *Paul*, *Let us walk decently as in the day, not in revellings and drunken meetings*, &c. *but put ye on the Lord Jeſus Chriſt* [6]; St. *Chryſoſtom* obſerves, that St. *Paul* did not ſay, *walk ye*, but *let us walk*, that he might prevent offence; that he might make his reproof more eaſy, and his exhortation more perſuaſive and effectual: which beauty in ſtyle, and prudent manner of application and addreſs, this faithful interpreter and happy follower of the ſacred writers imitates in his addreſs to his own audience: *Let us therefore ſhake off this miſchievous ſleep* —— *For if that day ſurpriſe us ſleeping, eternal death will ſucceed.* —— *Does it now ſeem to be bright day? don't we all imagine that we are awake and ſober? yet we are all like perſons ſleeping and ſnoring in dead of night.*

If this tranſition from one perſon to another, for ſuch weighty cauſes, and ſtrong reaſons, be a

[6] Rom. xiii. 13. Vid. Dr. Bull, Har. Apoſ. 2. p. 62. §. 12.

neglect of grammar, the critics must at least excuse it, because 'tis frequent, and admir'd as emphatical and a beauty in *Homer* and *Virgil*, in *Xenophon* and *Plato*, and all the sublimest writers in both the languages. *Agamemnon* makes an abrupt change of the person in his eager speech to the *Greeks*:

Πῆ ἔβαν εὐχωλαὶ, ὅτε δὴ φαμὲν εἶναι ἄριστοι,
Ἃς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἠγοράασθε [7].

Xenophon, in his speech to the angry soldiers about to plunder *Byzantium*, uses great address, first speaking to them about their just resentment, which he approv'd; and then, when he supposes things harsh, and such as he could not approve, speaking of himself as one of their number, so taking the properest method to allay their rage, and divert 'em from their fatal resolutions: *That you are angry, Gentlemen Soldiers, and judge that you have very unjust and barbarous usage in that you are deluded, I do not wonder: But if we should gratify our passion, and punish the* Lacedemonians, *for that cheat, and plunder a city which has committed no fault, consider seriously what will be the consequences* [8].

[7] Hom. 'Ιλ. θ', v. 229, 230. Vid. Plat. Gorg. 503. l. 3. before D. Vid. Dr. *Whitby* on *Titus* iii. 3.

[8] Xen. Cyr. Exp. 7. 1. 16. p. 383. By these and several more instances it appears, that Dr. *Lightfoot*'s observation is not just,------That change of persons in grammatical construction is usual in the *Hebrews* eloquence and rhetorick. Dr. *Lightfoot* Har. on four Evang. p. 451.

§. 7.

§. 7. CHANGE of the particles, or the leſſer invary'd words, that add to the ſignification of nouns and verbs, and ſerve to make conſtruction eaſy and plain, and the connexion of the ſeveral parts natural and graceful; and the variety of their ſignifications, with their omiſſion and ſeeming ſuperfluity in ſome places in the New Teſtament, has by many ſcrupulous and formal interpreters been thought to perplex and depreciate the ſacred ſtyle. But theſe changes and varieties are by more able judges pronounc'd to be the beauties and graces of the language; and they are juſtify'd in their opinion by the uſage of the chief maſters of noble ſtyle and compoſition; who take the ſame liberties, and often greater than the Apoſtles and Evangeliſts of our Lord.

The particle γὰρ generally ſerves to draw an inference, or give a reaſon of ſomething before advanc'd: But in eagerneſs and vehemence of concern 'tis us'd abruptly by the ſpeaker in the very entrance of his diſcourſe; which very naturally paints his ſurpriſe and confuſion. So the Town-clerk of *Epheſus* coming with diſturbance and eager haſte, begins ——Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος [9]; *Denys* of *Phocis*, in *Herodotus*, begins his ſpeech in the ſame abrupt manner, proceeding from a like diſturbance and ſurpriſe, Ἐπὶ ξυρῇ γὰρ τὰ ἀνιμᾶς ἔχει ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες [1].

[9] Acts xix. 35.

[1] Her. Gr. 6. 335. l. 11. Plat. Conv. 1188. Francof.

This particle in *Acts* viii. 39. is only an expletive, and us'd as ὃ or δὴ often are. Our *Engliſh* tranſlation is right, and the notion of *Grotius* ſeems a little forc'd: *He ſaw him no more, becauſe he went on his road, and* Philip *was carried another way.* 'Tis frequently ſuperfluous in the old *Greek* writers: ἁλισομένῳ ὃ τῷ τείχεϊ, ἥτις γὰρ ἦν τὶς Περσέων, *upon the taking of the wall, a* Perſian, *not knowing* Crœſus, *advanc'd to kill him* [2].

The ſame particle in the ſacred writers cloſes a ſentence with a firm cloſeneſs, and a grateful ſound to the ear; κὴ ὑδενὶ ὐδὲν εἶπον, ἐφοβοῦντο γάρ [3]. So the old Claſſics; κὴ ἀθὺς ἐπλείνας τὴν δεξιὰν, Δίδυ, ἔφη, ὦ Κῦρε, δέχομαι γάρ [4].

Διὰ has a variety of ſignifications in the ſacred writers parallel to thoſe in the claſſics, which being conſider'd and compar'd, may be of uſe to interpret and illuſtrate ſeveral paſſages in the New Teſtament.

Διὰ with an accuſative inſtead of a genitive ſignifies *by or through*; Κἀγὼ ζῶ διὰ τὸν πατέρα — *I live through the Father, he eſſentially communicates life and divinity* [5]. *Plato*, in his tenth book of laws, has the ſame conſtruction; διὰ τέχνην, *by art* [6]: διὰ τὰς χρησὰς γε τιμᾶς

[2] Her. Gr. 1. 35. l. 4. Vid. Æſchin. in Cteſ. 142. l. 8. Oxon.

[3] St. Mark xvi. 8. St. John xiii. 13.

[4] Cyrop. 8. 517. Wells. Iſocrates ad Demon. p. 10. l. 5.

[5] St. John vi. 57.

[6] Plat. de Leg. 10. 196. l. 16, 17. 197. l. 14, 15. Camb.

μόνας,

μόνοις, *they are only honour'd by good men* [7]. Διὰ rarely ſignifies *in*, διὰ δόξης, *in glory, glorious* [8]; διὰ φόβου, *in fear* [9]. It ſignifies the ſpace of time, διὰ τειῶν ἡμερῶν οἰκοδομήσω, *in three days time I will build it up* [1]; ἐγένετο ὃ συμβολὴ δι' ἡμέρης [2].

Grotius affirms that εἰ for ὅτι is an impropriety in the *Greek* language [3]; I wiſh that very learned man had not affirm'd ſo raſhly: Then that ſaying of divine inſpiration will be ſoleciſtical: Τί ἄπιστον κεῖνο παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; *why is it judg'd incredible by you, that God raiſes the dead?* But 'tis juſtify'd againſt all objection by authority, that, when produc'd, muſt be inconteſtable and deciſive. *Æſchines* ſays of his adverſary *Demoſthenes*, ὃν ἀγαπᾷ εἰ μὴ δίκην δέδωκεν, *he that is author of ſo many miſchiefs is not content that he is come off unpuniſh'd* [4].

Εἴ τις is put for ὅστις [5], and implies no manner of doubt; ἓα ἔχειν εἰ τῷ τὶ ἐγὼ ἔδωκα, *whatſoever I have given to any perſon, let him have it* [6.] The ignorance of this caus'd a trifling copyiſt to put in ὃς ἂν for ἐάν τις in St.

[7] Ariſtoph. Plut. 93. Eccleſ. 599.
[8] 2 Cor. xi.
[9] Thucyd. 6. 369. l. 3.
[1] St. Mark xiv. 58.
[2] Her. Gr. 7. 450. l. 9.
[3] On Acts xxvi. 8.
[4] Adv. Cteſ. 88. l. 11. Vid. etiam p. 129. l. 9. & Demoſt. de Cor. 140. l. 1.
[5] Epheſ. iv. 29.
[6] Xen. Cyrop. 4. 26. p. 46. Wells.

John [7]. Εἰς is elegantly superfluous in St. *Matthew* : ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ [8]. So 'tis in the noble historian : τύπτοντες δὲ ἐς τὴν θώρηκα [9]. It is peculiarly put for περὶ in *Acts*, Δαβὶδ λέγει εἰς αὐτόν [1]. So in *Æschines*, χρησμὸν εἰς Δημοσθένους πολιτείαν, *a prophecy upon* or *concerning the administration of* Demosthenes. So in *Thucydides*, εἴς τε γυναῖκας, καὶ παῖδας, καὶ θεοὺς πατρώους προφερόμενα, *things usually said upon wives and children, and the religion of the country* [2].

Κατὰ is peculiarly us'd in St. *Peter*, κατὰ τὴν καλέσαντα ὑμᾶς ἅγιον, *in imitation of that holy One who called you* [3], which is mark'd down by *Vatablus* for a *Hebraism*. *Xenophon* has exactly the same form of speech: τιμώμενος ὑπὸ δήμου κατὰ τὴν πατέρα Ἄγνωνα, *honoured by the people as his father was* [4].

This little particle in the first Epistle to the *Corinthians* is render'd *of* or *concerning*, which is agreeable to the *Syriac* and *Arabic* versions. *Grotius* would have it *against* God, to his dishonour : There is no occasion, the other way it amounts to the same. *Xenophon* says, ταῦτα μὲν

[7] St. John viii. 51. Robert Steph. MSS. 2.
[8] xxvii. 30.
[9] Herod. Gr. 9. 517. l. 18. Ibid. 1. 91. l. 3.
[1] Acts ii. 25. Æschin. adv. Ctes. 83. l. 5.
[2] Thucyd. 7. 455. l. 11.
[3] 1 Pet. i. 15.
[4] Xen. Hellen. 2. 92. Wells.

δὴ

ἢ κατὰ πάντων ἔχομεν λέγειν, *theſe things we can ſay of all the* Perſians [5].

Κατὰ ἡμέραν πειρασμοῦ, *in the day of temptation* [6], is anſwer'd by that in a foreign claſſic, κατὰ τὸ κατὰ Κροῖσον χρόνον, *in the time of* Crœſus [7]. That is a ſignification a little unuſual in the Epiſtle to the *Galatians*: οἷς κατ' ὀφθαλμοὺς προεγράφη [8], *before whoſe eyes* Jeſus Chriſt *has been evidently ſet forth*. *Ariſtophanes* has it in the ſame ſenſe and conſtruction: ἵνα σοὶ κατ' ὀφθαλμοὺς λέγῃ [9.]

Ὅτι is us'd by way of queſtion in St. *Mark* [1], which *Grotius* ſays ought to be number'd among the *Hebraiſms* of that Evangeliſt. But I think it may be prov'd true *Greek* by the authority of two elegant and authentic *Grecians*. Ὁ Γωβρύης ἤρετο ὅτι ὁ χρῆν τῇ χειρὶ, Gobryas *asked him why he did not uſe his hand* [2].

Ὅτι is often pleonaſtical in the ſacred writers, as ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶ Θεὸς [3]. Some manuſcripts and verſions leave the laſt ὅτι out, and *Harry Stephens* would have ἔτι inſtead of it: But the nobleſt claſſics uſe this particle pleonaſtically, when it ſeems as

[5] 1 Cor. xv. 15. Xen. Cyrop. 1. 3. 16. p. 10. l. 4. Oxon. Greek.

[6] Heb. iii. 8.

[7] Herod. Gr. 1. 26. l. 6.

[8] Gal. iii. 1.

[9] Ran. 639. vid. Sept. Deuter. i. 30.

[1] Mark ix. 1. 28.

[2] Her. Gr. 3. 191. l. 40. So *Ariſtophanes* Plut. v. 19.

[3] 1 John iii. 20.

harſh

harſh and unneceſſary as here: Οὐχ ὅτι μόνῳ ὁ Κείτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι [4].

Among the numerous ſignifications of the particle πρὸς, I will name two out of the ſacred writers of the New Teſtament which are rare and uncommon, and parallel them out of the nobleſt claſſics: Πρὸς τὴν σκληροκαρδίαν ὑμῶν, *with reſpect to the obſtinacy of your temper, and hardneſs of your heart* [5]. Πρὸς ὃν τὸ ὄραμα ταύτην, *with reſpect to this viſion*, &c. [6]. Πρὸς τὴν ὑμετέραν σωτηρίας ὑπάρχει [7], *this tends to your health.* Ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ πρὸς ἡμῶν ὄντα, *I ſee well enough that moſt things are with us* [8].

Ναὶ is not only a particle of aſſent and affirmation, but of intreating and praying: ναὶ πρὸς τῶν θεῶν, *I intreat you by our Gods*, is both in *Euripides* and *Ariſtophanes* [9]. 'Tis ſo us'd in the Epiſtle to *Philemon*: ναὶ ὀναίμην σοῦ, ἀδελφέ [1]; which ſenſe, methinks, is moſt ſuitable to that paſſage in St. *Mark*, where the *Syrophenician* woman intreats our Saviour to heal her daughter: *I beſeech thee, O Lord, have mercy upon me! for tho' the bread does properly belong to the children;*

[4] Xen. Mem. Soc. 2. c. 1. 8. p. 127. vid. Plat. Gorg. 469. l. 32.

[5] Mark x. 5.

[6] Her. Gr. 1. 15. l. 35.

[7] Acts xxvii. 34.

[8] Thucyd. 4. 220. l. 2. So δ πρὸς τῆς ὑμετέρας δόξης τάδε, *theſe things don't tend to your reputation*, Thucyd 3. 182. l. 16.

[9] Medea 1277. Ariſtoph. Nub. 782.

[1] Ver. 20.

yet

yet even the dogs have some of the crumbs that fall upon the ground [2].

Ὅυτως sometimes signifies *for this reason* or *cause*, as in St. *John*, Jesus *being weary'd with his journey*, οὕτως ἐκαθέζετο [3], *he came to the well, and sat down, as he was thirsty and fatigued, without curiously choosing a place. The* Athenians *having a mind to bring* Alcibiades *upon his trial, and put him to death, so send a* Salaminian *ship into* Sicily *to fetch him* [4].

Οὖν, in St. *Matthew* vii. 12. seems to be pleonastical (though a great man endeavours to make a dependence betwixt this verse and those immediately preceding) and to be no note of inference drawn from the foregoing words, only a transition to a new precept of morality.

The parallel place is St. *Luke* vi. 31. Οἶσθα οὖν ὅτι καὶ οἱ οἰκέται, &c. *you know that servants often whisper such things into the ears of children* [5]. The *Syriac*, *Arabic*, and *Persian* versions of the New Testament leave out the particle of inference.

The particle δὲ is pleonastical in *Acts* xi. 17. and we may believe, for that reason, is not found in several manuscripts and versions; but being in the major part it ought to be retain'd in the text, especially since 'tis pleonastical in the most authentic and noble writers: ἦν δὲ μὴ ἔχων, σὺ δὲ τῷ μάγῳ Σμέρδι, *but if he have not*

[2] Mark vii. 28.

[3] John iv. 6.

[4] Thucyd. 6. 384. l. 11. πέμπουσιν οὕτω. Vid. Herod. Gr. 1. 5. l. 23. Sub hac pinu jacentes sic temerè, Hor. Od. 2. 11. v. 13, 14.

[5] Plat. Res. 8. 172. l. 3. See Her. Gr. 9. 546. l. 5.

ears

ears ——— *ſuppoſe that you ſleep with* Smerdis *the* Magus [6].

Δὴ is by St. *Paul* us'd by way of inference or drawing a concluſion from what went before; *For ye are bought with a price, therefore glorify God with your body, and with your ſpirit, which are God's* [7].

Some ignorant ſcribe eſteeming it diſagreeable to the humour of the *Greek* language, ſtruck out δὴ, and put ἄρα in the room, others improved upon the blunder, and made that ἄρατε. This particle has the ſame uſe in *Plato*'s apology: *I will endeavour to ſhew you what has brought me into this name and ſcandal,* ἀκούετε δή, *therefore hear me* [8].

The obſervation of ſome of the particular uſes of καὶ will ſerve to rectify many paſſages in the ſacred writers; to clear their ſenſe, and diſcover their beauties. In the Epiſtle to the *Epheſians* it ſignifies *eſpecially* or *particularly*, *For all ſaints, and for me* [9]. So in *Demoſthenes*, *You ought to be zealous and vigorous in carrying on the war, if ever, now eſpecially chearfully ſupplying money* [1].

Καὶ is ſuperfluous or pleonaſtical in many places: Καὶ ὅτε ἐπλήσθησαν ἡμέραι ——— καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ [2]. 'Tis ſo often in *Plato*,

[6] Her. Gr. 3. 187. l. 41. See alſo Xen. Hel. 3. p. 210. Wells.

[7] 1 Cor. vi. 20.

[8] Plat. Apol. Soc. 7. l. 28. Camb.

[9] Epheſ. vi. 19.

[1] Dem. Olyn. 1. p. 2. l. 5. Vid. Plat. Euthyphr. 8. l. 2. poſt C. Thucyd. 1. 59. l. 16.

[2] Luke ii. 21.

and

and *Xenophon*, and *Demoſthenes*: Παρά τε τῶν ἄλλων, καὶ δὴ καὶ μάλιστα καὶ πρὸ τοῦ νομοθέτου [3].

This particle is adverſative in ſacred writers of the New Teſtament. *This is wonderful, that you know not whence he is, and yet he has*, or *altho' he has, opened my eyes* [4]. So 'tis us'd in *Thucydides* and *Plato*: Σταλείρῳ προσέβαλεν, καὶ οὐκ εἶλε, *he invaded* Stagirus, *but*, or *yet, did not take it* [5]. Καὶ is often interrogative, and very aptly expreſſes a vehement concern, admiration, or ſurprize. Καὶ τίς δύναται σωθῆναι; *who then can be ſaved* [6]? So in *Demoſthenes* and *Plato*; καὶ τί φήσετε, ὦ ἄνδρες δικασταί; —— *What will ye ſay, O ye judges? What fair and plauſible excuſe will you be able to make* [7]?

Ὅτε, ſignifying *when* or *whereas*, is found in 2 *Pet.* ii. 11. but I think ſcarce in any other place of the New Teſtament. The beſt claſſics uſe it in the ſame ſenſe; ὅτε γὰρ ἔξεστι ἐν ὑστέρῳ —— ἀγωνίσασθαι —— *for when hereafter there might be an opportunity to engage*, &c. [8].

[3] Plat. de Leg. 10. p. 195. l. antepenult. Camb. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο, Xen. Cyr. Ex. 1. 1. 10. p. 73. Wells —— Xen. Hellen. 5. p. 276. Acts i. 10. *And* in the *Hebrew* often is disjunctive, and muſt be render'd *or*, as Gen. xxvi. 11. *Whoſoever ſhall touch this man and his wife* —— And *Plato* himſelf ſo uſes it; εἴτε ἐγὼ καὶ Γοργίας, *whether I or* Gorgias, Plat. Gorg. 461.

[4] John ix. 30.

[5] Thucyd. 5. 293. l. penult.

[6] Mark x. 26. See 2 Cor. ii. 2.

[7] Demoſ. Mid. 390. l. 2. See Plat. Theætet. 188. *after D. Vid.* Hen. Steph. *Preface to his Greek Teſtament*, p. 21.

[8] Thucyd. 8. 482. l. 18. Xen. Cyrop. p. 519.

§. 8.

§. 8. THE obſervations already made, if properly apply'd, will almoſt ſolve all thoſe objections which Dr. *Mill*, and others of his ſentiment have made againſt the ſtyle of the divine writers of the New Teſtament. But becauſe that learned and laborious ſcholar is very poſitive and confident, that the New Teſtament is in many places defil'd with ſoleciſms, and falſe *Greek*, I ſhall modeſtly, and with deference to the memory of that worthy gentleman, examine the inſtances he produces in the twenty-firſt page of his *Prolegomena*. The objections are principally taken out of St. *John's* Goſpel, which yet is allow'd leſs liable to exceptions than the other ſacred writers. But before I enter upon this examination, I preſent my reader with a paſſage very much to our purpoſe, out of the ſcholiaſt of *Thucydides*, who ſeems to be a Chriſtian, and as capable a judge both of the ſacred and foreign claſſics, of the beauty and propriety of their ſtyle, as *Dionyſius Alexandrinus*, whoſe judgment the doctor follows, when he falls foul upon the ſtyle of the ſacred books; but regards it as little as any man in other matters; and eſpecially when he ſpeaks favourably of the divine language of the New Teſtament. "*Thucydides* ought here (ſays the "ſcholiaſt) to have ſaid ſo and ſo, according to "the plain and common way; but being an "inventor of new conſtruction, and ſkilful "in the old *Attic* dialect, he did not do "it.

"Many

" Many ſuch conſtructions you will find in " the *Divine*, which thoſe people who do not " underſtand reflect upon, and imagine that " great man to be guilty of ſoleciſms [8]". Where by the *Divine* I am ſatisfy'd the ſcholiaſt meant St. *John* the Apoſtle, who had that title by way of eminence [9], and whoſe writings, eſpecially the *Apocalypſe*, are charg'd with ſoleciſms by ancient and modern critics. St. *Gregory Nazianzen* was indeed in latter times call'd the Divine in a lower ſenſe [1]; but was never, that I can learn, accus'd of barbarous *Greek* and ſoleciſms. A ſound and able critic gives this character of this Father: " St. *Gregory* of *Na-* " *zianzum* is a great maſter in the art of per- " ſuaſion; he explains himſelf in few words, and " with force in reſpect to the ſenſe; and with " great delicacy in regard to his expreſſions [2]". The doctor begins to introduce his inſtances of falſe *Greek* and ſoleciſms with an air of aſſure-ance, in my humble opinion, not becoming. " That the writer of the *Revelation* ſometimes " writes bad *Greek*, and is guilty of ſoleciſms, is " too plain to be deny'd.

" But are not moſt of the other writers of the " New Teſtament ſo too? and even he, who for " the elegancy and purity of his language is here

[8] Thucyd. 3. p. 166. n. 18.

[9] Origen. in S. Johan. i. 1. Suidas in voce.

[1] Dr. Cave Hiſtor. Liter. in Gregorio Nazianzeno, p. 199.

[2] Pere Simon Hiſt. Crit. des principaux Comment. de Nouveau Teſt. chap. 8. p. 119. Vid. Nouvelle Methode Grecque Preface, p. 42.

ſo

" ſo much celebrated by *Dionyſius*, I mean, *John* " the Evangeliſt? "

What expreſſions are thoſe, I pray you? ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, and πάντα ἔδωκεν ἐν τῇ χειρὶ αὐτοῦ [3]. This learned gentleman might be led into this firſt miſtake by the authority of *Grotius*, who on *Acts* vii. 45. ſays 'tis frequent with the *Helleniſts* to exchange ἐν and εἰς; becauſe the *Hebrews* for both theſe particles put the prefix *Beth*. But 'tis very common with the old *Greeks*, who knew nothing of *Hebraiſms*, or *Helleniſtical* language, to put εἰς for ἐν, and ἐν for εἰς. In *Herodotus* we have Σμέρδις ἱζόμενος ἐς τὸν βασιλήϊον θρόνον, Smerdis *ſitting on a royal throne* [4]: and in *Thucydides*, ἱκέται καθεζόμενοι ἐς τὸ Ἡραῖον, *ſupplicants ſitting in the Temple of* Juno [5]. So on the contrary, ἀποστελοῦντες ὁπλίτας ἐν τῇ Σικελίᾳ, *about to ſend heavy-arm'd men into* Sicily; upon which place of *Thucydides* the judicious and learned Dr. *Hudſon* truly ſays, 'tis a way of expreſſion frequently us'd by this author [6]. *Xenophon* uſes it too, οἱ μὲν αὐτῶν ἐν τῷ ποταμῷ ἔπεσον, *ſome of them fell into the river* [7]. That paſſage in St. *John*'s Goſpel, ὃ ὑμεῖς κεκοπιάκατε, is next marked out: The

[3] John viii. 3, 15.

[4] Herod. Gr. 184. l. antepenult.

[5] Thucyd. 1. 15. l. 6.

[6] Thucyd. 7. 421. l. 9. not. b.

[7] Xen. Hellen. 3. p. 174. Wells. Sept. Pſal. Grabe νή. Æſchin. adv. Cteſ. 31. l. 2, 3. Oxon. Eurip. Oreſtes, 1313. The *Latin* authors imitate this manner of expreſſion, *Videt me eſſe in tantum honorem*, Ter. Eunuch. 2. 2. circa med. Scen.

firſt

firſt ſignification of the word is *to labour* or *be fatigued*, and the objection muſt be, that the ſenſe is alter'd, and that it becomes tranſitive, and ſignifies to *labour about*, or *work upon*. But ſuch changes of the ſignification of verbs is perpetual in the beſt authors; and this little quibble is fully confuted above [8].

Κατέβαινεν ἐν τῇ κολυμβήθρᾳ, for εἰς κολυμβήθραν, is an uſeleſs repetition, being the ſame with ἐν χειρὶ above. The next paſſage impeach'd is that ποτὲ ὧδε γέγονας; *when came you hither?* There can be no objection here but againſt γέγονας ſignifying *to come*. But we have it in that ſignification in ſeveral of the beſt authors; ἐς τὴν Ἀττικὴν γενέσθαι, *to come into* Attica [9]. Ξενίας παρεγένετο εἰς Σάρδεις, Xenias *came to* Sardis [1]. Τὴν ἀρχὴν ὅ, τι κἀγὼ λαλῶ ὑμῖν is attack'd as an impropriety, where the objection can only be levell'd at τὴν ἀρχὴν, ſignifying *at the firſt*, or *from the beginning*. But the ſame word in the ſame ſignification is found in the moſt authentic *Greek* writers: Οἱ ἀρχὴν ἐλθόντες Ἑλλήνων, *the* Greeks *that came firſt* [2]. If the article be requir'd, *Iſocrates* will ſupply it: ὅτι τὴν μὲν ἀρχὴν εἰς τὸν πόλεμον κατέστησε [3], *in the beginning they were engag'd in the war.*

[8] Pag. 91.

[9] Her. Gr. 5. 317. l. 3.

[1] Xen. Cyr. Exp. 1, 2, 3. p. 7. Wells.

[2] Her. Gr. p. 520. l. 22.

[3] Iſoc. Panegyr. p. 152. l. 21. Baſil. Greek ——— Vid. Plat. Gorg. 478. inter C. & D.

Ἐγ

Ἐν τέτῳ θαυμασὸν [4] is rank'd among the number of vicious phraſes; which, I think, can for no other reaſon be charged as faulty *Greek*, but as θαυμασὸν is put for θαῦμα, which is anſwer'd above [5]. But I ſhall throw in another paſſage or two, which abundantly clear it. Τὸ ἀνθρώπειον κομπῶδες, and in the ſame author we have πρὸ ἐμῷ διαπρεπεῖ τ' Ὀλυμπιάζε θεωείας, *my ſplendid appearance at the* Olympic *games* [6]. Λέγω εἰς τ κόσμον, *I ſay to the world*, is rank'd amongſt ſoleciſms; which is clear'd by *Herodotus* [7]; οἱ θεοπρόποι ἀπήγγειλον ἐς τ δῆμον, *the augurs reported theſe things to the people*: And by *Xenophon*, τῶν λοχαγῶν τὶς διαγγέλλει εἰς τὸ στράτευμα [8].

Ἕως ποτὲ τ ψυχὴν ἡμῶν αἴρεις; *how long do you keep our mind in doubt* or *ſuſpenſe*? is ſaid to be falſe *Greek*. If we could not find αἴρω in exactly the ſame ſenſe in a claſſic, that would only be a peculiarity, and could not be falſe *Greek* or ſoleciſm. But we have a parallel place in an admirable *Greek* author, who is indeed much lower in time, but little inferior in merit to the noble authors which we chiefly make uſe of: ἐπηρμένης τ Ἑλλάδος [9]. Greece *being in ſuſpenſe and doubtful expectation of the iſſue.*

[4] John ix. 30.
[5] P. 70, &c.
[6] Thucyd. 5. 331. l. 14. Thucyd. 8. 357. l. 18.
[7] Herod. Gale 7. 428. l. 35. John viii. 26.
[8] Xen. Cyr. Exp. 7. 1. 9. p. 380.
[9] Plutarch. Demoſth. p. 853. paulo ante fin. Francof. 1599. apud Hæred. Wechelii. John x. 24.

Φωνεῖτέ

Φωνεῖτέ με ὁ διδάσκαλος is charg'd with impropriety. The difficulty might be reſolv'd by ſaying that ὁ διδάσκαλος is put for ὦ διδάσκαλε, of which variation we have produc'd inſtances. But common grammar would have inform'd this gentleman, that words put τεχνικῶς, or for themſelves, are neuter, and invariable. We have a parallel place in *Demetrius Phalereus*, a judicious author; οἱ γὰρ ἀφέλοις τὸ ἕτερον μέγαν [1].

Ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον [2] is charg'd as falſe *Greek* by the Doctor; I ſuppoſe becauſe *Grotius* had pronounc'd πᾶν to be a *Hebraiſm* for παντί. Πᾶν is govern'd of κατὰ, and includes mankind; and therefore αὐτοῖς completely anſwers it in ſenſe. A copyiſt produc'd by *Robert Stephens* was fearful the *Greek* was not true, and therefore officiouſly puts in αὐτῷ. But the ſacred books need no ſuch remedies. Κατὰ is very frequently underſtood in the pureſt claſſics, τά τε ἄλλα, *as in other reſpects* [3]. How common ſuch changes of gender and number are, we have ſufficiently ſhewn upon the head of collective nouns; and ſhall only add another inſtance out of *Thucydides*, becauſe 'tis ſo fully pertinent: Τὸ πλεῖον

[1] C. 29. p. 22. St. *Chryſoſtom*, an elegant pure writer, has καὶ τὸ ξύλον λέγω, καὶ ὁ καρπὸς, 1 Theſ. 4. Ethic. p. 200. But I do not produce him as authority, only believe he would not have us'd it, if it had not been pure. The *Latins* uſe it ſo;

——— *Ætas cui fecimus aurea nomen.*

[2] John xvii. 2.
[3] Herod. Gr. 9. 518. l. 11.

ἐστίπλευσιν

ἐσπίπ[τουσιν ἐς οἴκημα μέγα οἰόμενοι πύλας τὰς θύρας τῦ οἰκήματος εἶναι [4].

Πλοιαρίῳ ἦλθον, *they came in a ſmall veſſel* [5], is put down in the black liſt of ſoleciſms. I cannot gueſs how this objection is grounded, unleſs the pretended fault be that ἐν is underſtood. But *Herodotus* uſes it ſo in the ſame caſe: Ποτιδαιῆται ἐπιπλώσαντες πλοίοισι ἀπώλεσε, *ſailing to them in ſhips deſtroy'd them* [6.]

In the firſt Epiſtle of St. *John* there is a change of gender, which is eſteem'd to be a violation of grammar, and the purity of the *Greek* language, by Dr. *Mill.* Ἐντολὴν ὃ ἐστιν ἀληθὲς [7], ὃ relates to χρῆμα underſtood, and nothing is more common in the beſt authors than ſuch variations. Τοῦτ' ἄρα ἦν ἡ ἰσηγορία, ὃ ὑμεῖς τότε ἐποιεῖτε [8]. Ἀγῶνα καὶ ἱπποδρομίας, ὃ πρότερον οὐκ ἦν [9].

The ſame heinous charge is brought againſt another paſſage in the ſame epiſtle: αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρ[τάνουσι [1]. If we take αὐτῷ and ἁμαρ[τάνουσι to relate to the ſame ſubject, it is a very natural tranſition from ſingular to plural. Then the divine writer firſt ſays, *that God will give pardon and life to one ſinner*; after he enlarges the expreſſion, and extends the par-

[4] Thucyd. 2. 86. l. 13, 14, 15.

[5] John xxi. 8.

[6] Her. Gr. 8. 501. l. 23.

[7] 1 John ii. 8.

[8] Xen. Cyrop. 1. 3. 9. p. 14. l. 5.

[9] Thucyd. 3. 208. l. 10. On Thucyd. i. 67. l. 6. His ſcholiaſt obſerves, that he delights in this variation. Vid. Plat. Gorgias, p. 462. l. ult.

[1] 1 Ep. v. 16.

don to all ſinners in the ſame condition, and equally objects of mercy. If we take the words in the ſenſe that our tranſlation gives them, and Dr. *Mill* approves, it is this, *God will grant to the charitable petitioner life and pardon for his fallen brethren, if they have not ſinned to death.* And ἁμαρτάνουσι will very well bear this conſtruction both in divinity and grammar. So the dative is us'd in *Demoſthenes*, ψήφισμα ὅλον γεγραφέν μοι, *the whole decree that was written for me, for my ſake and advantage* [2].

Dr. *Mill* was ſo ſtrongly poſſeſs'd with the notion of falſe *Greek* and ſoleciſms in the New Teſtament, that he was willing to admit a various reading into the text, and contended for its being authentic, purely becauſe, as he thought, it made the language ſoleciſtical and abſurd.

I ſhall only here give one inſtance where this learned man, upon a very ſlender authority, puts up a various reading as the undoubted original, which, in my humble opinion, ſpoils both the ſenſe and grammar of the ſacred writer. 'Tis in the *Revelation* of St. *John*, *c.* ii. *v.* 24. where he ſtrikes out καὶ, and reads ὑμῖν ὃ λέγω λοιποῖς. If λοιποῖς agrees with ὑμῖν, as here it unavoidably muſt, 'twill make a ſoleciſm, and be ſuch a violation of grammar, as is no where elſe to be found in the ſacred or foreign claſſics. It will then be ὑμῖν ὅσοι οὐκ ἔχουσι. The Doctor ſays, ὑμῖν cannot have reſpect to the Biſhop of *Thyatira*, and the followers of his falſe doctrine (he

[2] Demoſth. de Coron. p. 74. l. 2. Ox.

had addreſs'd them before); but to the reſt, who in the apoſtaſy of others had preſerv'd themſelves upright and faithful [3].

But the Doctor, I believe, equally injures the Biſhop by charging him with falſe doctrine, and the ſacred text by charging it with falſe *Greek*. The Biſhop is blam'd for his indulgence and connivance (it cannot amount to a toleration) at the woman *Jezebel*, or, as ſome read it, his wife *Jezebel*. That may be want of chriſtian care and courage, but cannot come up to falſe doctrine. He is above commended by his great maſter for his works, his love, his miniſtry, his faith, patience, *&c.* [4]. *So that you and the reſt* —— ſeems to be addreſt to the Biſhop, Prieſts, and other private Chriſtians of the dioceſe, who, in a regular communion with their Biſhop, had in a great apoſtaſy adher'd to the orthodox faith, and ſound principles.

Ἐν παῤῥησίᾳ εἶναι [5], which this learned man cavils at, is neither barbariſm, nor ſoleciſm; only a word us'd in due conſtruction of grammar, but in a different ſenſe from what it is in other *Greek* authors. Such liberties are often taken by the moſt noble writers, and we have given account already of ſuch peculiarities: ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν [6], *my word does not take place in you*, is anſwer'd in the ſame manner. There is

[3] Dr. Mill Proleg. p. 110, 111.
[4] Rev. ii. 2.
[5] John vii. 4.
[6] John viii. 37.

an

an objection againſt ἐμοὶ χολᾶτε [7], but the caſe is right, ὁ δὲ βασιλῆϊ χολωθείς [8], and the word ſounds as well as χολᾶτε, only the conjugation is chang'd according to the cuſtom of old *Greece*.

'Tis common with the beſt claſſics to uſe a verb in two conjugations of the contracts; ſometimes they do in all. *Æſchines* has ἀτιμόω, the more common word is ἀτιμάω [9]. *Thucydides* uſes ὀπιθυμόω, the more common word is ὀπιθυμέω [1]. *Xenophon* in the ſame paragraph has κατεσκήνησεν and σκηνῶεν [2]. And ſhall a noble writer, and an *inſpir'd noble writer*, be call'd a ſoleciſt and barbarian, for giving a new turn to a word ſo agreeable to the analogy and genius of the *Greek* tongue? Indeed in that paſſage of St. *John*, ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε [3], ἵνα has a peculiar and ſtrange ſignification: But it can but be eſteem'd a peculiarity; and neither treſpaſſes againſt the government or concord of grammar. And 'tis eaſy to produce a hundred inſtances out of the firſt-rate authors of *Greece*, who take liberties in altering the ſignification of words, and the common conſtruction, as great as the uſe of ἵνα in this ſenſe amounts to. *Homer* uſes this particle in a great variety of ſenſes; that in the

[7] John vii. 23.
[8] Hom. Ἰλ. ά.
[9] Æſchin. adv. Cteſ. 135. l. ult.
[1] Thucyd. 6. 363. l. 12.
[2] Cyr. Exp. 7. 4. 8. p. 417.
[3] John xv. 8.

ſeventh *Iliad*, v. 353. is an uſe of this little word which is, I believe, very peculiar; ἵνα μὴ ῥέξομεν ὧδε, *unleſs we ſhall act after this manner.*

§. 9. OUT of a great number of places in the New Teſtament which I have heard or read objected againſt, or which myſelf thought as great difficulties as any have been produc'd, I preſent the reader with a few.

Ἀπέχει, *'tis ſufficient*, is but found once in all the New Teſtament. Several critics give it a different ſenſe from our tranſlation. *Anacreon* has it in the ſame: ἀπέχει· βλέπω γὰρ αὐτὴν, *'tis enough; for I already ſee her* [4]. Ἐν γαστρὶ ἔχω, *to be with child*, ſeem'd to me peculiar to the *Greek* tranſlators of the Old Teſtament, and the ſacred writers of the New, 'till I found it in one of the nobleſt authors of *Greece*: ἐμπησήσαι αὐτῇ ἐν γαστρὶ ἐχούσῃ [5]. Ὅτι before an infinitive mood in St. *Luke*, ſeems a little bold: θεωρῶ ὅτι μετὰ ὕβρεως ——— μέλλειν ἕσεσθαι τὸν πλοῦν [6]. I think there is a parallel place in *Euripides*: that in *Plato* is certain and full: ἔπου ὅτι πρῶτον ἐμὲ χρῆναι πειρασθῆναι κατ' ἐμαυτόν [7]. In that paſſage ῥῆξον καὶ βόησον in the New Teſtament, and the Septuagint [8], ῥῆξον ſignifies *the breaking out of the voice with eager joy and vehemence*,

[4] Anac. Od. 28. v. 423. Ed. Barn. Mark xiv. 41.
[5] Mac. i. 18. Exod. xxi. 22. Herod. Gale 325. l. 37.
[6] Acts xxvii. 10.
[7] Plat. de Leg. p. 892. prope fin. Ed. Ser. & Steph.
[8] Galat. iv. 27. Eſaias liv. 1.

and

and exactly expreſſes the *Hebrew* word in *Eſaias*, and φωνὴν muſt be underſtood.

Φωνὴν is expreſs'd after the verb in *Job*, in *Philo*, and in *Herodotus*: ἅπας τις αὐτέων φωνὴν ῥήξας ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε φωνὴν, *Her. Gr.* 1. *p.* 35. *l.* 10. [9].

Ἄνθρωπος in St. *Matthew* [1] is the ſame with ἀνὴρ, and oppos'd to γυνὴ; whereas 'tis generally in the beſt writers us'd to include both ſexes, all human race: *Herodotus* uſes it for γυνὴ [2.] Some pert tranſcriber, jealous that it was not pure *Greek*, or fearing that leſs learned readers might miſtake, very officiouſly put ἀνδρὸς into the text. The word is ſo us'd in one of the nobleſt claſſics: Τῶν τε ἀνθρώπων ἀχρειοτάτους ξὺν γυναιξὶ καὶ παισὶν ἐξεκόμιζε [3], *they carry'd out all the men that were unſerviceable for war, with the women and children.* In St. *Paul*'s firſt Epiſtle to the *Theſſalonians* [4] that conſtruction δοῦλα εἰς ἡμᾶς ſeems a breach of a common grammar rule both in *Greek* and *Latin*: but it is juſtify'd by the ſame conſtruction in the beſt claſſics: παραδοῦναι τοῦτον εἰς ὑμᾶς *to deliver over this man to you*, is in *Demoſthenes* [5]; θυγάτηρ παρ' ἀνδρὶ ἐκδεδομένη, is in *Xenophon* [6].

[9] Herod. Gale. p. 325. l. 37.

[1] Mat. xix. 10.

[2] Προσεύχοντό τε τὴν ἄνθρωπον καὶ ἐδέχοντο τὸν Πεισίστρατον, Her. Gr. 1. 23. l. 10.

[3] Thucyd. 2. 88. l. 8. So *Salluſt.* Homines adſciviſſe dicitur, mulieres etiam aliquot. Bel. Cat. p. 16. Ed. Elz. 1634.

[4] 1 Theſſ. iv. 8.

[5] Demoſt. adv. Midam 385. l. 4. poſt C.

[6] Cyr. Exped. p. 192. Wells.

Ἐπιφάνειαν τῆς δόξης, in St. *Paul*, ſhould not offend any critic, becauſe 'tis a more nervous and noble way of ſpeaking than ἐπιφάνειαν ἐνδοξοτάτην [7], and is claſſical, ſince *Ariſtotle* himſelf in his third book of politics has οἱ Κύειοι τῆς δυνάμεως, for μεγάλα δυνάμενοι, as a noble critic and ſound divine obſerves to us in his note upon a parallel expreſſion in *Lycophron* [8], where that great man ſays, "Hence are thoſe perſons con-"futed, who call theſe and the like expreſſions "of the New Teſtament *Hebraiſms*, that is ex-"cluſively, ſo as not at the ſame time to allow "them to be pure *Greek*."

Καθίσαι ἐν τῇ πόλει ſeem'd to me peculiar to St. *Luke* [9], before I read the *Greek* claſſics with a view of comparing them with the ſacred writers of our Lord's Goſpel. I have found it in ſeveral good authors. We have in *Demoſthenes* πρέσβεις ὅτοι καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας [1], ἐν τῇ Σάμῳ καθήμενοι ἐφύλαττον τὴν Ἰωνίην, μὴ ἀποστῆ, *reſiding or ſettling their abode in* Samos, *they kept* Ionia *from revolting* [2]. Χάειν ἀντὶ χαίρειν, in St. *John*, perplex'd all the commentators, 'till it was obſerv'd that the particle ἀντὶ did not retain its uſual ſignification in this place.

[7] Titus ii. 13.
[8] Bp. Potter on v. 318. p. 139.
[9] Luke xxiv. 49.
[1] Demoſt. de Cor. xxiv. l. 10.
[2] Her. Gr. 501. l. 5. ante fin. See alſo Herod. Gr. 7. 392. l. 33. *Tully* has the ſame expreſſion: *Nos Corcyræ non ſederemus*. Epiſt. ad Fam. 16. 6. p. 512. Ed. Grævii.

Grace

Grace for grace, ſounds very harſhly; and, as I humbly conceive, will ſcarce be made ſenſe. But 'tis natural and eaſy, if taken in the ſenſe in which it is us'd by *Theognis*, a very pure and *Attic* writer: —— δοίης δ' ἀντ' ἀνιῶν ἀνίας [3], *and thou ſendeſt me calamities upon calamities.* So in the Goſpel of his Son, God Almighty vouchſafed mankind variety of bleſſings, abundant grace, and multiply'd mercies.

That in St. *Jude*, προεφήτευσε τούτοις [4], according to our tranſlation, *he propheſy'd of theſe men*, would be for περὶ τούτων, which, I believe, would be an unexampled conſtruction. But if we render it, *he propheſy'd againſt theſe men*, that is, he denounc'd the vengeance of God againſt ſuch profane notions, as thoſe profligate people embrac'd, and ſuch lewd and debauch'd lives as they led, the ſenſe will run clear, and the conſtruction be regular. This caſe is us'd in the beſt claſſics to expreſs oppoſition and confutation. *Thucydides*, for example, has it in this ſenſe: ἐγένετο —— καὶ ἡ ἐν Σάμῳ ἐπανάστασις τοῦ δήμου τοῖς δυνατοῖς [5], *the commons of* Samos *made an inſurrection againſt the great men.*

St. *Luke* uſes χρῆμα inſtead of the common word χρήματα for *money* [6], which is rarely found in any *Greek* author. I think there is a paſſage in *Herodotus* that comes very near it:

[3] Theog. v. 344.

[4] Ver. 14.

[5] Thucyd. 8. p. 478. l. antepen. So 'tis us'd in St. Mat. xxiii. 31. and in St. James v. 3. where εἰς μαρτύριον ὑμῖν is render'd well by our tranſlators *for a teſtimony againſt you*, agreeably to all the Oriental verſions.

[6] Acts iv. 37.

Ἐγὼ ταύτην μὴ πωλέω ὐδενὸς χρήματος, *I will not ſell this cloak for any money* or *price* [7]. Ἐντεῦθεν καὶ ἐντεῦθεν in the laſt chapter of St. *John's Revelation*, and ſecond verſe, is, I doubt not, the genuine reading, though we find ἐντεῦθεν καὶ ἐκεῖθεν in ſome MSS. We have the ſame phraſe in St. *John's* Goſpel, where there is no various reading at all [8]. But I muſt deny that it is a pure *Hebraiſm*, becauſe exactly the ſame repetition in this caſe is us'd by the pureſt authors of *Greece*, as well as the Septuagint: Ἔνθα καὶ ἔνθα is allow'd equivalent to ἐντεῦθεν καὶ ἐντεῦθεν, and to be as much a *Hebraiſm*; and *Homer* uſes that repetition frequently [9]. So *Xenophon* has ἔνθεν καὶ ἔνθεν a tantamount phraſe: ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερυψηλὰ, ἔνθεν δὲ ποταμός [1]. This manner of expreſſion is not only pure *Greek*, but good *Latin*: *Virgil* and *Ovid* have it [2].

The particles μὲν and δὲ anſwer one another generally in the New Teſtament writers, as they do in the old claſſics of *Greece*. But ſometimes,

[7] Her. Gr. 3. 214. l. 11.

[8] John xix. 18.

[9] Ἔνθα καὶ ἔνθα πολῶνται ἀγαλλόμεναι τερύγεσσι.
Ἰλ. β'. v. 462.

So v. 476.

——— διεκόσμεον ἔνθα καὶ ἔνθα.

[1] Xen. Cyr. Exp. p. 18. Wells. So in Cyrop. 7. p. 267. l. 3. Græc. Oxon. μὴ βάλωσιν ἔνθεν καὶ ἔνθεν.

[2] Hinc atque hinc vaſtæ rupes ———
Æn. 1. v. 162.

Illic frena jacent, illic temone revulſus
Axis ——— Metam. 2. v. 316.

when

when μὲν is in the first member of a period, δὲ is omitted in the next, which answers it; as in *Acts* iii. 21. which *Beza* observes is seldom found in good *Greek* authors. But 'tis found so often as to justify the purity of it; and clear it from either being a solecism in the opinion of many critics, or a Cilicism, as *Erasmus* tells us St. *Jerom* calls it in St. *Paul* [3]. We have in *Herodotus* μεμυνωμένοι μὲν συμμάχων, ἄλλως μέντοι ἐωϋτῶν εὖ ἥκοντες [4]. Δὲ is often omitted in *Pindar*, particularly in that passage, ἐπεί μιν αἰνέω μάλα μὲν τροφαῖς ἕτοιμον ἵππων, χαίροντά τε ξενίαις πανδόκοις [5]. And 'tis the observation of that sagacious critic *Demetrius Phalereus*, that to be scrupulously exact in always making these two particles answer one another, is a mark of a little and trifling genius [6].

§. 10. I SHALL now put an end to this long chapter, after I have answered a few objections against the *Greek* of St. *John* in his *Revelation*.

The famous *Denys*, Bishop of *Alexandria*, tho' he allows the purity of St. *John*'s style in the Gospel and Epistles, is positive there is false *Greek* and solecism in the *Apocalypse*. Dr. *Mill* cannot come up to him in his first opinion, but eagerly strikes in with the latter, not being able to part with his favourite notion of false *Greek*,

[3] Erasmus on 2 Cor. xi. 6.

[4] Herod. Gr. 1. 43. l. 16.

[5] Pindar. Ὀλ. 4. v. 23, 25.

[6] Dem. Phal. c. 53. p. 38. I admire that *Aristotle* should make the omission of δὲ to answer μὲν a breach of good language, which he does in the third book of his Rhetoric.

and abſurd language in the books dictated *by the all-wiſe ſpirit of perſuaſion and reaſon* [7].

Ἀπὸ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, are the attributes of the great God our Saviour put τεχνικῶς, and would loſe much of their grandeur and majeſty, if they were in the leaſt alter'd: ſince they are deſign'd to deſcribe that ever-adorable Perſon, *who is the ſame yeſterday, to day, and for ever.* But if any one ſhould be ſo perverſe not to allow this ſolution, we can juſtify it another way by parallel places in the nobleſt claſſics [8]. After this ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς cannot be any difficulty; οὗτος or ὅς ἐστι may be eaſily underſtood; as it muſt be in many places of the nobleſt claſſics. Ὁ νικῶν is a nominative caſe without a verb, which is fully accounted for above.

Ἀδικέω for βλάπτω or λυμαίνομαι, apply'd to the inanimate creation, is a lively *Proſopopœia*, and every man of ſound underſtanding in theſe matters will allow both its force and propriety. The beſt *Greek* authors uſe it ſo, particularly *Thucydides*: τὴν γῆν τὴν Πλαταϊὶδα μὴ ἀδικεῖν, *to do no damage to the territory of* Platea.

Χιλιάδες χιλιάδων ——— λέγοντες may be either ſolv'd under the collective noun, or may be

[7] Here I think it not improper to produce the opinion of the excellent *Kuſter*, who judiciouſly rejects all thoſe paſſages from being various readings, which are entangled with any contradiction, produce an abſurd ſenſe, or are ſo corrupted, as to produce any monſtrous word or ſoleciſm. *Quis enim ſanæ mentis ſcriptor contradictionibus, vel ſententiis abſurdis, vel vocabulis monſtroſis, & ſolœciſmis orationem fœdet?* Pref. to Dr. *Mill's Greek* Teſtament, p. 2.

[8] Vid. p. 119.

put

put for ἔλεγον, which is reſiſtleſly anſwer'd above. I ſhall, to what I have produc'd above, add a parallel place which I am now reading in the father and prince of *Greek* hiſtory: Λακεδαιμονίων φαμένων εἶ ἀνάθημα —— ἐκ ὀρθῶς λέγοντες [9].

In the next verſe to this πᾶν κτίσμα may naturally be governed of κατὰ underſtood, as we have ſhewed in parallel places above: and ſignifies all the orders of being that are properly capable of praiſing and adoring the ſovereign Lord and Benefactor of all. And λέγοντας agrees in ſenſe with ἀγγέλους and ἀνθρώπους included in κτίσμα, being the two ranks and orders, into which we commonly divide the rational creation.

The change of caſe in *Revelation* xviii. 11, 12, 13. is agreeable to what we have ſaid upon this ſubject in its proper place; the accuſatives are govern'd of ἀγοράζει, and the genitives of γόμον: and this variation of the ſounds prevents this long period from being harſh and diſtaſteful to the ear.

[9] Apoc. i. 4, 5. iii. 21. vi. 6. Thucyd. p. 125. Apoc. v. 11, 12. Herod. 1. p. 19. l. 26, 27. Ed. Gron.

CHAP. III.

Wherein ſeveral paſſages and expreſſions, which are look'd upon by ſome as blemiſhes and faults in the ſacred writers, are prov'd to be proper and agreeable; and ſhewn to be exactly parallel to paſſages in the moſt noble and vigorous maſters of ſtyle.

§. 1. SOME words in the divine writers are thought to be too weak to bear that weight, and importance of ſenſe which they are deſigned to expreſs. Every man of ſenſe knows that ſometimes leſſening expreſſions convey the meaning of the thing to the mind with as much advantage, as words of ſtronger ſound and meaning, as they ſurprize the perſon they are addreſſed to, excite his curioſity to conſider of the matter, and occaſion variety of reflections. When God ſays, *I will not hold him guiltleſs, which taketh my name in vain*; the manner of the expreſſion carries no leſs ſolemnity and awe with it, than if his eternal Majeſty had ſaid, I will ſeverely puniſh him which taketh my name in vain. This awful phraſe gives riſe to our meditations upon the attributes; and particularly, the

the juſtice of the Sovereign Lord and Judge of all; puts us upon deeply conſidering the heinouſneſs of the crime for which inſolent mortals ſhall be found guilty at the bar of God; and what will be the conſequence of the irreverſible ſentence.

In the Epiſtle to the *Hebrews* the divine writer uſes a word which ſeems not to be ſufficiently expreſſive of the danger and horror of the thing he is ſpeaking of; *for that will be unprofitable to you*, that is, as the context requires, extremely bad and fatal [1].

A vigorous claſſic uſes ἀξύμφορον, which properly ſignifies *unprofitable* or *inconvenient*, to expreſs a dreadful misfortune, no leſs than loſing a ſea-fight, and the deſtruction which attends it [2].

Ἄχαρις in its firſt and general ſignification is *unpleaſant*, *diſagreeable*; but 'tis us'd by as great a maſter of language as any in *Greece*, in the deſcription of the deepeſt calamity that can happen [3].

The great *Longinus* cenſures *Herodotus* for weakening his noble deſcription by too ſoft a word; but Mr. *le Fevre* defends the hiſtorian againſt the critic by the example of vigorous authors; and eſpecially *Homer*, who uſes ἀεικὴς, eſteem'd a word of low ſignification, to expreſs the outrageous inſolence and barbarity of *Achil-*

[1] Ἀλυσιτελὲς, Heb. xiii. 17.

[2] Thucyd. 2. 14[illegible]. l. 2.

[3] Καὶ τὸ τέλος ἀφὶ ἐγένετο ἄχαρι, Her. Gr. 8. 464. l. 11.

les

les in ignominiouſly dragging the body of the brave *Hector* at his chariot-wheels [4]. And who will ſay that *Homer* was either at a loſs for words, or made an ill choice?

Ἀργὸς in the ſacred writer [5] is tranſlated *idle*. *For every idle word men ſpeak, they ſhall give an account in the day of judgment.* Which has rais'd ſcruples in the minds of ſome Chriſtians, as if our gracious God would with ſeverity exact an account of every word not carefully weigh'd, every little failure or impertinence of ſpeech. Idleneſs is the odious parent of ſo many and great miſchiefs, that I think it will make up a black character, where-ever 'tis apply'd. St. *Chryſoſtom* did not think ἀργὸς a weak word. *Idle*, ſays he, *that is, what is not to the purpoſe, void of reaſon, lying, calumny, and back-biting.* Some critical gentlemen imagining the word not to be ſtrong enough, have been ſo complaiſant to put in one they vainly imagin'd more expreſſive; which is πονηρὸν [6].

Μάταιος, *vain* or *empty*, in *Sophocles*, ſignifies *vile* and *lewd*; in *Herodotus*, *abuſive*, *injurious*. *The unfruitful works of darkneſs*, in the noble ſacred writer [7], are thoſe lewd and nefarious actions whereby men ſhamefully contradict their own reaſon and judgment; madly rebel againſt Omni-

[4] —— Ἕκτορα δῖον ἀεικέα μήδετο ἔργα, Il. χ. v. 395. Faber. in not. Longin. 223. Ed. Tollii.

[5] Mat. xii. 36. See St. *Chryſoſtom* on the place.

[6] Vid. D. Mill in loc.

[7] Τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, Epheſ. v. 11.

potence;

potence; and plunge themſelves into ruin, and damnation.

In the noble *Pindar* [8], ἀχέρδεια, *unprofitableneſs*, expreſſes that remarkable vengeance and utter exciſion, with which the offended deity ſometimes puniſhes incorrigible atheiſts and blaſphemers.

Εὐτραπελία, I think, is generally taken for *facetiouſneſs*, and *a pleaſant turn of wit*. St. *Paul* uſes it for that licentiouſneſs of ſpeech which treſpaſſes againſt religion, and good manners [9]; which no man uſes or admires, but who has an unſound judgment and vicious taſte. Ἔργον καὶ ἔπος εὐτράπελον, in *Pindar*, is an action and word of ſcurrility and lewdneſs [1]: and that noble writer had piety to be ſenſible of the crime, and a genius to find a word proper to expreſs it.

§. 2. VAIN is the criticiſm of ſeveral ancient and modern commentators and grammarians, that ἀλαλάζω in St. *Mark*, and ὀλολύζω in the *Septuagint* are us'd improperly *to mourn and bewail*, contrary to the uſage of thoſe writers they compliment with the title of purer and more eloquent authors of *Greek*. 'Tis common to find the ſame word us'd in two contrary ſenſes in the moſt celebrated and eloquent claſſics.

The word ὑμνέω for the moſt part is taken by the claſſics to ſignify *ſinging*, or *celebrating the*

[8] Pind Od. Ολ. *i.* 84, 85.

[9] Epheſ. v. 4. The Oriental verſions render it well by *ſcurrility*, and *ſcoffing abuſive words*.

[1] Pind. Pyth. Od. 4. 185, 186.

praiſes

praiſes of their gods and heroes [2]: But we find it in *Plato* and *Euripides* in the contrary ſenſe, *to diſpraiſe and undervalue* [3].

Μισθὸς and μισθαποδοσία properly and originally ſignify a *due recompenſe for virtue, and good actions*: The latter of theſe words is us'd by the divine writer to the *Hebrews* [4] for the *puniſhment of diſobedience and wickedneſs*. Μισθὸς is taken in this ſenſe of the Apoſtle by *Herodotus* and *Thucydides*. The former ſpeaking of the ſons of a *Thracian* king loſing their eyes for their diſobedience to their father's command, concludes the relation ——— ἕτοι μὲν τοιοῦτον μισθὸν ἔλαβον, *this reward theſe men received* [5]. Κερδαίνω generally is *to gain profit and advantage*, in common and ſacred claſſics. In St. *Luke* the ſignification is quite chang'd, and is *to be expos'd to danger, and fall into miſchief* [6].

We find καρπώσομαι, a word perfectly ſynonymous, taken in the ſame double and contrary ſignification in the great *Plato*. *When the mind is free from tumult, it reaps the pleaſures proper to itſelf, the trueſt and ſincereſt that can be* [7]. And, *Does not ſuch a man, who cannot govern himſelf, but affects to tyrannize over mankind, reap more miſchiefs beſides theſe* [8]?

[2] Pind. Nem. Od. 5. v. 46.

[3] Plat. Reſp. 1. 8. l. 16. Ed. Maſſey. Vid. Plat. Ep. 3, p. 311. Ed. Ser. & Steph.

[4] Heb. ii. 2.

[5] Her. Gr. 8. 497. l. 38. ibid. 3. 165. l. 33.

[6] Acts xxvii. 21.

[7] Plat. Reſp. 9. 270. l. 6.

[8] Plat. Reſp. 9. 248. l. 19. Ed. Maſſey.]

Σεμνὸς

Σεμνὸς is a word that bears as noble a ſignification as any in the *Greek* language. It expreſſes what is decent and graceful, what is worthy of praiſe, venerable and auguſt, in the poets and proſe-writers. But in *Iſocrates*, a writer of great purity and elegance of language, it muſt in one place ſignify *moroſe* and *ſullenly*, or *proudly reverſed* [9].

§. 3. SOMETIMES we find words in the ſacred writers of the New Teſtament, which ſeem to expreſs more than they are intended for. In St. *Jude* αἰωνίου πυρὸς [1] ſeems to ſignify thoſe *ſhowers of fire* and brimſtone upon *Sodom* and *Gomorrah*, which were not quenched 'till they had utterly laid waſte and deſtroy'd the country and inhabitants. God made that terrible judgment an image of the laſt conflagration; and impreſſed upon the very face of all that country indelible marks of divine vengeance. Αἰδίος properly ſignifies *eternal*, but in *Thucydides* is uſed in a limited and lower ſenſe. Ὅθεν ἀίδιον μισθοφορὰν ὑπάρξειν [2]; *from whence he expected a perpetual ſalary*, that is, one during his life. The *Latins* call great and high benefits immortal obligations [3]. Ἀθάνατος, in *Plato*,

[9] Τίνα πρὸς τὰς πλησιάζοντας ἀμιλητικὰς, ἀλλὰ μὴ σεμνὰς, Iſoc. ad Demon. 9. p. 19. Ed. Græc. Baſil.

[1] Jude ver. 7.

[2] Thucyd. 6. 363. l. 18.

[3] Tullii Epiſt. ad. Fam. & Oratio Poſt Reditum ſæpius---

ſignifies

ſignifies only *laſting*, and is found in compariſon [4].

Ἀπόλλυμαι ſignifies very often no more than *to die*, or *to ſuffer great troubles and miſeries*; though from ſuch expreſſions in the New Teſtament ſome patrons of looſe and atheiſtical principles would infer, that there are no future puniſhments of wicked men, but that upon death they are intirely annihilated. The claſſic authors take this and the ſynonymous words for a ſtate of great trouble and perplexity; but never in this ſenſe that Latitudinarians wiſh it might be taken in; but can never prove that it is: *Herodotus* has ἀπολλύμενος for *a perſon departed this life, and living in happineſs in another*: οὔτε ἀποθνήσκειν ἑωϋτοὺς νομίζουσι, ἰέναι τε τὴν ἀπολλύμενον παρὰ Σάμολξιν δαίμονα [5], *they do not ſuppoſe, that they who die are finally extinct, but that the perſon that* departs this life *goes to their God* Samolxis. We have in *Xenophon* ἀπολώλει τῷ φόβῳ [6]. So ἀπωλόμην δόςηνος, οὔκετ' εἰμὶ δὴ in *Euripides* [7]; 'tis very common in this ſenſe likewiſe in *Latin* authors [8]. So deſtruction and perdition in ſacred writers only expreſs incurable deſpair, and endleſs miſeries; becauſe that eternal deſtruction is declared through the whole New

[4] Ἄτλαντα ἰσχυρότερον καὶ ἀσθανατώτερον, Plat. Phæd. 151. l. 26. Camb.

[5] Herod. Gr. 4. 252. l. 3.

[6] Xen. Cyrop. 6. p. 341.

[7] Hecub. 683.

[8] Ut vidi, ut perii! Virg. Tacitus Annal. 6. p. 203. Ed. Elzevir. 1634. Dii me Deæque pejus perdant, quam perire quotidie ſentio.

Teſtament

Teſtament to be only a ſtate of extreme ſufferings, and the ſharpeſt ſenſe of guilt, and divine vengeance; and not loſs of being, or annihilation [9].

§. 4. DENYS of *Halicarnaſſus*, and numbers of ſcholiaſts and editors are poſitive, that in good proſe there ought never to be an intire verſe, The ſacred writers then muſt fall under their cenſure. St. *James* in a very ſublime paſſage has one heroic verſe, and the words immediately following with a ſmall alteration will make another [1]. The couplet will run thus:

Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον
Ἐς' ἀπὸ τῆς φώτων πατρὸς καταβαῖνον ἄνωθεν.

And conſidering both the language and the ſenſe, it will be no very eaſy matter to produce two lines much better. There is a complete elegiac verſe in St. *Paul's* noble Epiſtle to the *Hebrews* [2].

The beſt foreign claſſics, much ſuperior both in judgment and compoſition to critics, who make ſuch groundleſs aſſertions, and impoſe ſuch arbitrary rules on mankind, ſometimes have

[9] 1 Tim. vi. 9. 2 Pet. iii. 7. Mark ix. 44. Mat. xxv. 46.

[1] James i. 17.

[2] Καὶ ὑ᾽ ἡ φωνὴ γῆν ἐσάλευσε τότε, Heb. xii. 26. So has *Plutarch* Ἀποφθέγ. Reg. & Duc. p. 111. 10 line from the end. Greek. Baſil. 1574.

Κηρύττει ὅτι καὶ γείτονα χρηστὸν ἔχει.

whole

whole verſes in their proſe writings. *Xenophon* has

Ψελλία καὶ στρεπτοὶ καὶ ἵπποι χρυσοχάλινοι [3].

'Tis the ſame in the *Latin* authors [4].

Rhyming, or a cloſe and near repetition of the ſame ſound, is reckon'd a fault in compoſition, and grates the ears of tender and nice critics. The divine writers have a few inſtances of this; and they are as often us'd in the moſt admir'd foreign authors. And I hope the philologers will not excuſe them in one, and condemn them in the other. Γινωσκομένη καὶ ἀναγινωσκομένη [5], is not more unpardonable in St. *Paul*, than ἧκ ἀξυνετωτέρα, κακοξυνετωτέρα δὲ in *Thucydides* [6].

The repetition of three or four words related in their original and ſound are ſometimes to be met withal in the ſacred and common claſſics. If φωνὴν κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν in St. *John* [7], and ἀσεβεῖς ἀσεβείας αὐτῶν ὧν ἠσέβησε ἁμαρτωλοὶ ἀσεβεῖς [8] in St. *Jude*, ſound diſagreeable and grating to an over-curious ear; the ſame offence muſt be taken at τελέως αἰεὶ τελεῖας τελούμενον τέλεον

[3] Xen. Cyrop. 8. 482. Græco Lat. Wells.

[4] Tacitus in the beginning of his Annals:

—— Urbem Romam in principio reges habuere.

[5] 2 Cor. iii. 2.

[6] Thucyd. 6. 392. l. penult. Vid. Virg. Æn. 4. 542. Hom. Ἰ. μ. 296. Σώματα καὶ χρώματα, Xen. Cyrop. 1. paul. ante fin.

[7] Revel. xiv. 2.

[8] Jude ver. 15.

ὄντως

ὄντως γίγνεται in the ſublime *Plato* [9]; and at that paſſage in the clean and polite *Xenophon* [1]; οἱ παῖδες ἀκούοντες τὰς δίκας δικαίως δικαζομένας ἐδόκουν μανθάνειν δικαιότητα. That repetition in *Plato* is one of the moſt clean and agreeable that I have obſerv'd in any claſſic; μηχανήν τινα πεισθῆς εὑρηκέναι ὥστε φαίνεσθαι τοῖς ἀνθρώποις μᾶλλον εἰδέναι περὶ εἰδότων [2]. But no repetition of words of the ſame original and ſound is anywhere to be met with, that has ſuch ſtrength of ſenſe, and delicacy of turn, as *that* of St. *Paul* to the *Romans* [3]. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν: no tranſlation can reach the beauties of it. The harmony in the order and ſtructure of the words is grateful; the repetition and oppoſition in the latter part is ſprightly and ſurpriſing; and the moral comprehended in the whole, ſound and edifying.

§. 5. REPETITION of precepts and morals is often found in the ſacred writers [4], and is deſign'd to waken mens attention; and by repeated ſtrokes to impreſs thoſe important truths deeper in their minds. Readers of any laudable curioſity and hopefulneſs of temper will carefully conſider a doctrine, and the conſequences of it, which is by the divine ſpirit of wiſdom ſo

[9] Phæd. 249. l. 28, 29. Ed. Ser. & Steph.
[1] Cyrop. lib. 8. p. 338. l. 18. 19. Græc. Oxon.
[2] Plat. Gorgias 459. lin. 2. ante E.
[3] Rom. xii. 3.
[4] Philip. ii. 2. Epheſ. vi. 5, 6, 7.

often

often and ſo vehemently inculcated. *Grotius* on 1 *Theſſ.* v. 5, *&c.* obſerves to his reader, "See "how often the Apoſtle repeats the ſame thing, "that by praiſing the Chriſtians, he may incite "and encourage them."

The ſoundeſt and politeſt moraliſts in the heathen world are full of repetitions of their rules of conduct, and precepts of piety and morality; and particularly *Tully*, in his juſtly admir'd *Offices*, one of the moſt elaborate, ſound, and uſeful of all the writings of that excellent man. Look into the fifth ſection of the third book [5], where the philoſopher is upon that important point, that juſtice is inviolably to be obſerv'd; and that a wiſe and good man will rather ſuffer poverty, pain, and death, than ſordidly draw profit to himſelf by doing injury to his neighbour; and you'll find the ſame doctrine repeated for almoſt three pages together, in an elegant variety and moving vehemence of expreſſion.

§. 6. SOME metaphorical expreſſions in the New Teſtament have been thought to have been overſtrain'd and harſh by ſome gentlemen, not intimately converſant with the nobleſt claſſics; and that have not view'd things and perſons in their ſeveral poſitions and numerous relations one to another: when really the paſſages, which incompetent judges pronounce faulty, require learning and judgment not to defend 'em, but to

[5] Cockman. Tul. Offic. p. 131. 132, 133.

open

open and set off their vigorous meaning, and genuine beauties.

Ἐὰν μωρανθῇ τὸ ἅλας [6], *if the salt be infatuated*, is a trope very strong, and not in the least disagreeable to a true taste. The *Syriac* version renders it *infatuated*; the other versions mitigate the seeming harshness of that bold word.

The relation and ground of the trope is obvious; if salt has lost its seasoning quality and sharpness, 'tis of all things the most insipid, and intirely useless: as a man who has lost the use of his reason, is a mere corpse, and nuisance to the earth. *Girding up the loins of your mind* [7], is a strong expression, and a daring application and transferring of the qualities of the body to the mind, or a communication of idioms, as divines call it. The propriety of which proceeds from the close and near relation of an organiz'd body, and immortal spirit in their astonishing union to make up one man. And those bold phrases, ἐκπλώσαντες τοῦ νόου ——— θήγεσθαι τὴν ψυχὴν, and ἐλευθερίην προπεπωκότες in the classic authors are parallel [8].

[6] Mat. v. 13. Luke xiv. 34. *Plato* abounds in bold metaphors, which, I believe, will be allow'd to be beautiful and emphatical; tho' they are more harsh and catachrestical than any in the New Testament: some instances have been produc'd already; I shall only, out of great numbers, add one. Speaking of a cowardly general, he says of him, ὑπὸ μέθης τοῦ φόβου ναυτίᾳ, Leg. 1. p. 639.

[7] 1 Pet. i. 13.

[8] Her. Gr. 6. 335. l. 35. Xen. Cyrop. 1. p. 7. l. 10, 11. Græc. Oxon. Demos. de Cor. 169. 4. Oxon. Κομψότερον ἔσχε in St. John iv. 52.

Erasmus

Eraſmus pays one of his uſual compliments to St. *James* and others of the ſacred writers, when he cenſures that expreſſion εὐπρέπειαν τοῦ προσώπου [9] as harſh. Herbs and flowers are the gayeſt beauties of the lower creation; and beautiful face, gay appearance, *&c.* aſcrib'd to them, ſounds to me neither with harſhneſs nor impropriety. I hope at leaſt 'tis not harſher than aſcribing a brow or a breaſt to a mountain; we find the firſt in *Herodotus* [1], to which a paſſage in St. *Luke* is exactly parallel [2]: the ſecond is in *Xenophon* [3], and is bolder than any thing of that nature which we find in the divine writers of the New Teſtament.

§. 7. THE ſacred writers are not always ſolicitous to avoid ſome ſeeming inconſiſtency that may be clear'd by common ſenſe and candor; and the allowances that are made by all perſons, who are not addicted to cavil and prejudice. In that paſſage to the *Romans* [4], *Thanks be to God, that ye were ſervants of ſin, but now ye have obeyed,* &c. is juſt the ſame as *Thanks be to God, that you, who were ſervants of ſin, now have obeyed,* &c. This way of expreſſion is called a *Hebraiſm*, but is not unuſual in the *Greek* and *Roman* claſſics of the firſt rank. Τὸ γὰρ ἀποκινδυνεύειν τοῖς ἀνθρώποις ἀπονενοημένους ἢ τοῖς

[9] James i. 11.
[1] Her. Gr. 4. 281. l. 4, 6.
[2] Luke iv. 29.
[3] Xen. Cyr. Exp. p. 195. Wells.
[4] Rom. vi. 17.

ἀνεύρων

ἐκείνων μᾶλλον ἦν ἔτι ἢ πρὸς Ἀθηναίων [5], is literally thus, *To run any risque against desperate men was no longer more*, or (as *Hobbes*) *so much for their advantage, as that of the* Athenians. But according to the true sense and design of the author 'tis thus: *To run any hazard by then fighting men desperate, who in a little time would certainly fall into their hands, was not at all for the advantage of the* Syracusans, *but their enemies the* Athenians, *as giving them a fresh chance and opportunity to recover their lost affairs.* So in that passage of *Tully* [6], *Nec libidini potius luxuriæque, quam liberalitati & beneficentiæ pareat*, there's no comparison intended which way of living should be preferr'd; but luxury and extravagance are absolutely condemn'd.

St. *Paul* to the *Corinthians* [7] wonderfully expresses the generous zeal and forwardness that the *Macedonian* Christians shew'd in doing good, and contributing to the relief of their distressed brethren, which he does in terms that some little sophists would pretend to cavil at. *For of themselves were they willing, according to their power (I bear them witness) yea, and above their power.* The prince of *Greek* orators delivers himself in the same vigorous manner; " I have " perform'd all these things with justice, and " care, and great labour, and industry above

[5] Thucyd. 7. 465. l. 9.

[6] Tull. Off. 1. See Luke xviii. 14. Xen. Hellen. 7. 436. Wells. Vid. Tullii Epist. Fam. 6. 6. p. 162. l. 7, 8. Ed. Grævii.

[7] 2 Cor. viii. 3. Κατὰ δύναμιν καὶ ὑπὲρ δύναμιν.

« my power. [8]. » That ſeeming inconſiſtency in St. *Matthew* and St. *Mark* [9], as, *to him that has not, even that which he has, ſhall be taken from him*, is intirely reconcil'd by a parallel place in St. *Luke* [1], by that equitable conſtruction, and thoſe fair allowances that ought to be made to all good authors. We have the ſame appearance of impropriety in the moſt diſcerning and moſt exalted writers among the claſſics [2].

In ſhort, great writers, ſecure of the nobleneſs and importance of their ſenſe, and the maſterly beauties of their language in general, are not always anxious to avoid a little deviation from common grammar, or a ſmall ſeeming incoherence; when little critics cannot judge or diſcover either a beauty or material fault, but betray their ignorance and groveling temper in rigorouſly inſiſting upon the minuteſt matters, mere trifles, and often condemning that for a fault, which is really an excellence. People that cannot ſupply ſuch defects as we have mention'd, and readily excuſe and ſolve ſuch ſeeming incoherences, have not, I don't ſay candor, but taſte, and ſtrength of genius to make 'em capable readers of any good authors.

[8] Dem. de Cor. 116. l. pen. Φιλοτόνως ὑτὲρ δύναμιν.
[9] Mat. xxv. 20. Mark iv. 25. ὃς ϗκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' ἀυτῦ.
[1] Luke viii. 18. Καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν.
[2] Juven. Sat. 3. v. 208, 209.

Nil habuit Codrus —— & tamen illud
Perdidit infelix nil ——

Her. Gr. 1. 29. l. 21.

CON-

CONCLUSION.

BY what we have hitherto obſerv'd, I promiſe to myſelf that I have made good the affirmation of the learned *Fabricius* [3], and a great many other very eminent and judicious ſcholars, That there are fewer mere *Hebraiſms* in the books of the New Teſtament than ſeveral famous men would have; and no ſoleciſms at all. 'Tis probable that it may be thought by ſome, that ſome things I have obſerv'd, are too little and inconſiderable. But I don't pretend that complete maſters in theſe ſtudies are to be entertain'd after this poor manner; I write chiefly for the uſe of younger ſcholars, and others who may want ſuch helps, 'till time and induſtry ſhall advance 'em to farther perfection: and I believe I have put nothing down that is intirely uſeleſs, and foreign to the purpoſe.

Other gentlemen are indolent, and intirely unconcern'd whether the ſtyle of the New Teſtament be free from ſoleciſms, or no. We are, ſay they, ſatisfy'd and aſſur'd, that the holy writers were influenc'd and directed by the holy Spirit; and that the ſenſe of the ſacred text is very important and noble; and we are not concern'd

[3] Fabricii Bibliothec. Græc. lib. 5. c. 5. p. 224.

whether the language be pure *Greek*, or not. Now for this reaſon that the holy writers were under the influence and direction of the Spirit of infinite wiſdom, who does all his wondrous works in proportion, harmony, and beauty, I am fully perſuaded he would not ſuffer improprieties, and violations of the true and natural reaſon and analogy of grammar to be in writings dictated by himſelf, and deſign'd for the inſtruction and pleaſure of mankind to the end of the world. If we conſider God, ſays an excellent perſon, as the creator of our ſouls, and ſo likelieſt to know the frame, and ſprings, and nature of his workmanſhip —— we ſhall make but little difficulty to believe that in the book written for, and addreſs'd to men, he hath employ'd proper language, and genuine natural eloquence, the moſt powerful and appropriated mean to work upon 'em. But ſoleciſm, and abſurd language, give an offence and diſguſt to all people of judgment, and good ſenſe; and are not appropriate means to work and prevail upon human minds. The notion of ſoleciſm is by all means to be remov'd from the inſpired penmen, becauſe it hinders young ſcholars from ſtudying that book, of ſuch ineſtimable uſe and value, with that chearful application and pleaſure, which are neceſſary to make 'em tolerable maſters of its language and ſenſe. When people have conceiv'd a prejudice againſt the ſacred writers, it either intirely takes 'em off from the ſtudy of 'em, or if they be oblig'd to read 'em, they do it with reluctance and averſion; and aim at no greater knowledge than will qualify 'em

to

to undergo an eaſy examination, in order to get a livelihood and worldly profit by a profeſſion, to which ſuch people are generally a diſhonour and ſcandal. 'Tis impoſſible to defend our religion againſt the inſults and ſophiſtry of ſubtil heretics, or to be a divine of any conſiderable value, without a good and intimate acquaintance with the ſacred text.

The notion of ſoleciſms, *&c.* has given ſome conceited wits and ſhallow rhetoricians a contempt of thoſe ineſtimable books.

A worthy cardinal durſt not read the Bible for fear of ſpoiling his fine *Ciceronian* ſtyle, and has the horrid aſſurance openly to condemn and deſpiſe St. *Paul*'s Epiſtles; and calls them by a ſorry diminutive word, which expreſſes the greateſt wantonneſs of contempt and ſcurrility [4]. 'Tis eaſy to name two chapters in the New Teſtament, even conſider'd as a common book, that have more ſenſe and genuine beauty of language, than all *Bembus*'s ſix books of Familiar letters. Though I think it would be an abſurd thing to put natural eloquence, ſublimity of ſenſe, and the beautiful graces of clear and eaſy language, upon any compariſon with a pedantic oſtentation of learning, trifles dreſt up in ſtudied periods; and a ſlaviſh imitation, or rather a ridiculous aping of *Tully*. Dr. *South*'s ſatyre upon ſuch inſolence and

[4] Bembus epiſtolas omnes S. Pauli palam condemnavit, eaſque, deflexo in contumeliam vocabulo, Epiſtolaccias eſt auſus appellare; cum amico auctor eſſet, ne illas attingeret; vel ſi cœpiſſet legere, de manibus abjiceret, ſi elegantiam ſcribendi & eloquentiam adamaret. Scipio Gentilis in Epiſt. ad Philem. inter Maj. Crit. p. 4010.

profaneneſs is juſt: "He who ſaid he would "not read the Scriptures for fear of ſpoiling his "ſtyle, ſhew'd himſelf as much a blockhead as "an atheiſt; and to have as ſmall a guſt of "the elegancies of expreſſion, as of the ſacred-"neſs of the matter [5].". How many conceited ſcholiaſts and tranſcribers, having gotten the whimſical notion of ſoleciſm into their heads, with intolerable boldneſs have corrected the ſacred text, and given us their own ſpurious amendments for the genuine original; and ſo have encumber'd it with an enormous heap of various readings? Ὄρκα is put for ὅρκον even by *Theophylact* himſelf in *Zachary's* hymn [6]: and *Piſcator* ſays, it being plainly in appoſition with διαθήκης before, muſt either be ſo, or it will be an irregularity, and breach of ſyntax. But what if it be govern'd of κατὰ, ſo often underſtood in the ſacred writers of the New Teſtament, and the old claſſics of *Greece*? The ſenſe and grammar are as effectually ſecur'd, as by that bold correction made by *Theophylact* without any authority.

The pure original reading in the laſt chapter of St. *Luke's* Goſpel ἀρξάμενον [7] is in a few books chang'd into ἀρξαμένων, which reading has been approv'd by a few critics, who did not conſider that this caſe is as pure *Greek*, and is frequently us'd, though not ſo commonly, as the

[5] Dr. South's Serm. Vol. IV. p. 31, 32.
[6] Luke i. 72, 73.
[7] Luke xxiv. 47.

genitive

genitive, in theſe ſorts of conſtruction. Which we have prov'd above, and here add the following inſtances.

Τρία ὄντα τὴν Ασυρίων ἀρχὴν [8]. Ἐν ᾧ Ἡσίοδον ὁ ποιητὴς λέγει ἀποθανεῖν, χρηθὲν αὐτῷ ἐν Νεμέᾳ τοῦτο παθεῖν, *where* Heſiod *the poet is ſaid to be ſlain by the inhabitants, it being told him by the oracle that this ſhould happen to him in* Nemea [9]. That place in *Acts*, μάλιστα γνώστην ὄντα σε [1], has been very perplexing to ſome critics and tranſcribers; who did not conſider how common this conſtruction is in the pureſt and moſt authentic writers: ſome have put in εἰδὼς, and ſome ἐπιστάμενον, which the reader plainly ſees are interpolations, when he conſiders the reaſon of their addition, and obſerves in what a great majority of manuſcripts the genuine reading is found.

In St. *Luke* [2] ἀφνίδιον is in ſome few manuſcripts, verſions, and fathers, chang'd into ἀφνιδίως; which change was made out of fear, leſt an adjective for an adverb was not claſſical *Greek*. But that is a common elegance in both *Greek* and *Roman* authors. I ſhall only give two inſtances in one page near together in *Herodotus* [3].

[8] Xen. Cyrop. 5. 5. p. 323. Wells.

[9] Thucyd. 3. 203. l. 17. See Herod. Gr. 9. 526. l. 20.

[1] Acts xxvi. 3.

[2] Luke xxi. 31.

[3] Ἄσμενοι ἐφοίτων, *they willingly went.* Ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς, καὶ προκαλλόμενος, καὶ αἰνεόμενος, *was zealouſly put up and applauded,* Her. Gr. 1. p. 41. l. 19, 41.

The opinion of falſe *Greek* and barbarous language in the New Teſtament has given offence to many polite gentlemen, great readers and admirers of the claſſical writers. If that was once happily remov'd, and the ſacred book skilfully divided into proper chapters and ſections, ſo as to ſhew the full connexion both of the periods and the reaſoning of the diſcourſe (which the preſent diviſions much perplex and break off) gentlemen of judgment and ingenuity might be prevail'd on to read thoſe ineſtimable authors; and would ſoon admire and love both the beautiful propriety of the language, and the ſublimity and nobleneſs of the ſenſe. Then a good opinion of the ſtyle would bring 'em to conſider the ſoundneſs of the moral, and the majeſty and purity of the myſteries of the Goſpel. The pleaſure and diligence of reading thoſe divine authors would be rais'd and heighten'd by the conſideration of the near concern and intereſt they themſelves had in their moſt important and awful contents; and a joyful proſpect of that infinite happineſs which is ſo faithfully promiſed, demonſtrated by *ſuch* clear proofs, and deſcrib'd with ſuch ſublimity and grandeur in that incomparable book.

The End of the FIRST PART.

THE

THE SACRED CLASSICS

Defended *and* Illuſtrated.

PART II.

In which is ſhewn, That all the Excellencies of *Style*, and Sublime Beauties of *Language*, and genuine *Eloquence*, do abound in the SACRED WRITERS of the NEW TESTAMENT.

With an Account of their STYLE and CHARACTER, and a Repreſentation of their *Superiority*, in ſeveral Inſtances, to the beſt CLASSICS of *GREECE* and *ROME*.

CHAP. I.

§. 1.

I SHALL beg leave here to repeat what I advanc'd in the firſt part, that the main ſubſtance and ground-work of the language of the Goſpels and Epiſtles is inconteſtably the ſame with that of the old authentic *Grecians*; their narrative and

morals are expreſs'd in parallel terms; and in equal exactneſs of grammatical concord and government.

In ſhort, the language is the ſame, excepting when the rites of the *Jewiſh*, and new revelations of the Chriſtian Religion, requir'd new terms; and where the uſage of *Hebrew* modes of ſpeech, and alluſions to the oriental cuſtoms, expreſſed the thing with more vigour, and advantage and ſatisfaction of the people to whom the Goſpel was to be addreſs'd and preach'd. Even in the *Hebraiſms* and peculiarities of the New Teſtament, as good a regard has been had to the general analogy and true propriety of grammar, as in the pureſt and ſublimeſt writings, which make up the ſtandard of the *Greek* language.

'Tis very remarkable, that thoſe *Hebraiſms* are us'd by the writers of the New Teſtament, which are us'd by *Plato*, *Herodotus*, &c. as ſubſtantives inſtead of adjectives, a nominative caſe without any verb, repetitions of the ſame word, that look very like tautologies; and other modes of ſpeech that we have above ſhew'd to be common to the *Hebrew* and *Greek* languages: but other *Hebrew* forms of expreſſion, though ſcarce bolder or harſher than theſe, are not us'd by the ſacred writers; I believe, becauſe they would have been real ſoleciſms, and violation of the analogy and cuſtom of the *Greek* and *Roman* language, as never admitted into it, nor us'd by their approv'd and principal writers. The relative *aſher* is frequently ſuppreſſed in *He-*

brew

brew [4], as the relative *who* or *which* is in *Engliſh*. In regimen of nouns the governing noun is alter'd, not the governed [5]. The adjective and the ſubſtantive are of different genders and numbers [6]. The verb ſometims does not agree with the proper nominative caſe, but is of the ſame number with the oblique caſe in the clauſe [7]. And ſeveral other *Hebraiſms* there are, that are repugnant to the uſage of the *Greek* language, and never us'd by the divine writers in *Greek*.

I much wonder at that formal remark of a very learned man on *Acts* v. 30. "St. *Luke*, being a "ſcholar, uſes many words purely *Greek*." Why, don't St. *Matthew*, St. *Mark*, St. *Paul*, St. *John*, uſe many words and phraſes purely *Greek*? Is that to be doubted by any one that ever read them? Has not that excellent critic himſelf given numerous inſtances of it; and prov'd it by parallel paſſages out of the beſt authors?

§. 2. In this chapter I lay before the young ſcholar ſome remarkable paſſages, precepts of morality, compariſons, and proverbial ſayings in the ſacred writers, which are us'd in the moſt lofty and noble foreign writers. And the reaſon

[4] Pſal. li. 10.

[5] Prov. xxiv. 25. Job xxxiv. 28.

[6] 1 Sam. ii. 4. Iſa. xvi. 18.

[7] Jerem. x. 22. Job xxix. 10. Haggai ii. 8. Vid. Buxtorf. Theſaur. Grammat. Linguæ Sanc. Heb. in Syntaxi. Vid. etiam Bithner. Inſtit. Linguæ Sanctæ ad calcem Lyræ Propheticæ cap. 9. Vid. Proverb. xxviii. 1.

I draw this parallel is, only to ſhew the wiſdom and condeſcention of the Divine Spirit, in directing the Evangeliſts and Apoſtles to uſe thoſe cuſtomary and well-known modes and forms of ſpeech, which are found in thoſe writers, which are generally and juſtly admir'd for their agreeable and prevalent manner of applying to the reaſon and affections of mankind. The hand of God in the Old and New Teſtament expreſſes his providence and power [8]: In which ſenſe it is taken by the noble *Pindar:* Θεῦ σὺν παλάμᾳ [9]. *A haven of* Crete *that lyeth towards the Southweſt*, &c. is a low tranſlation, and takes away the *proſopopœia* and vigour of the original; and is not more plain or intelligible than the literal rendring of it ——*a haven which looketh towards the Northweſt*, &c. The nobleſt claſſics have the ſame form ——*A promontory of* Salamis *looking towards* Megara [1].

Ariſtophanes ſays of *Juno*, whom the pagan world ſuppos'd to be that deity which preſided over the nuptial rites, that *ſhe keeps the keys of marriage* [2]. The ſacred writer, to ſhew the intereſt and ſovereign power our Saviour has in the future ſtate, ſays, that he has *the keys of hell and paradiſe* [3]. *Plato* ſpeaking of perſons fit

[8] Pſal. xcv. 4. xlv. 6. Luke i. 66.

[9] Pindar. Ol. 10. v. 25.

[1] Acts xxvii. 12. Thucyd. 2. 141. l. 8. So in Xen. Cyrop. 8. 5. p. 317. πρὸς ἕω βλέπουσαν τὴν σκηνήν. Spectant in Septemtriones & orientem ſolem, Cæſar. Commen. 1. lib. p. 4. Variorum.

[2] Κλῃδας γάμῳ φυλάττει, Theſmoph. 985.

[3] Apoc. i. 18.

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to preſide in a well-conſtituted government, ſays, *they are rich, not in gold, but in that wherein a happy man ſhould be rich, a good and prudent life* [4]. Which is much to the ſame ſenſe with that noble exhortation of St. *Paul* to wealthy men, *that they do acts of charity, and be rich in good works* [5].

'Tis the opinion of ſome learned men, that the holy *Jeſus*, the moſt tender and dutiful Son that ever was born, when he call'd his mother plainly *woman*, declar'd againſt thoſe idolatrous honours which he foreſaw would be paid her in latter ages, which is no improbable gueſs. But in the more plain and unceremonious times it was a title apply'd to ladies of the greateſt quality and merit, by people of the greateſt humanity and exactneſs of behaviour. So *Cyrus* the great ſays to the queen of the *Armenians*, Ἀλλὰ σὺ, ὦ γύναι [6]: and ſervants addreſs'd queens and their miſtreſſes in the ſame language [7].

To hunger and thirſt after righteouſneſs, or *the ſatisfactions of true religion*, is an admirable metaphor, beautifully bold and ſtrong [8].

Both the *Greek* and *Roman* claſſics take delight in it. "Some tempers, ſays *Xenophon* [9], no "leſs hunger after praiſe, than others after meats

[4] Plat. Reſp. 7. 99. l. 4, 5, 6.

[5] 1 Tim. vi. 18. Ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς.

[6] Xen. Cyrop. p. 103. l. 4. ante fin. Gr. Ox.

[7] Sophoc. Trachiniæ, v. 234.

[8] Mat. v. 6. Καὶ ὅρα μεθ' ὅσης αὐτὸ τίθησι τῆς ὑπερβολῆς, κ. τ. λ. St. Chryſ. in loc.

[9] Xen. Oecon. p. 95. Wells.

"and

" and drinks". Οὕτως ἐγὼ διψῶ χαρίζεσθαι ὑμῖν, *ſo I thirſt, am vehemently deſirous to oblige you* [1]. *Thirſting after thoſe arts, of which I ſpeak, I have had a ſmall taſte* [2]. That paſſage in *Plato*, δάκνεσθαί τε καὶ μαχόμενα ἐθέλειν ἄλληλα [3], *to bite one another like fierce wild beaſts, and fighting to devour one another*, are juſt the ſame words with thoſe of the great Apoſtle, Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε [4]; only here they are clearer and ſtronger; turn'd and finiſh'd into a compleater ſenſe and moral.

Proverbial expreſſions are generally very ſignificant, and contain much ſenſe in few words, as reſulting from the long obſervation and conſtant experience of mankind. In the ninth chapter of the *Acts* [5] there is a proverb that comes from the mouth of the world's Saviour, enthron'd in ſupreme majeſty; by which he checks the madneſs of *Saul*, bidding defiance to him, and exerciſing impotent malice and blind hoſtility againſt his moſt bleſſed and invincible name and Goſpel.

The ſame proverb is uſed by *Æſchylus*, *Euripides*, and *Terence*; and the noble *Pindar* has it to the ſame purpoſe of expreſſing the madneſs of murmuring againſt, and pretending to reſiſt the power and pleaſure of the great God [6]. *Phy-*

[1] Xen. Cyrop. 4. 261. l. penult. Wells.
[2] Tull. de Orat. 3. p. 313. Ed. Pearce.
[3] Plat. Reſ. 9. 274. ad fin. Ed. Maſſey.
[4] Gal. v. 15.
[5] Acts ix. 5. Σκληρόν σοι πρὸς κέντρα λακτίζειν.
[6] Pindar. Pyth. 2. v. 173.

ſician,

ſician, heal thyſelf [7], is parallel'd by the noble tragedian *Æſchylus* [8].

Our bleſſed Saviour's addreſs to *Jeruſalem* is very moving and pathetical in St. *Matthew*, and is improv'd and heighten'd by a very natural and clear compariſon: O Jeruſalem, Jeruſalem! *thou that killeſt the prophets, and ſtoneſt thoſe who are ſent to thee, how often would I have gather'd thy children together as a hen gathereth her chickens, and ye would not?* What a melting exprobration, (to uſe the eloquent words of a great man) what vigour and winning compaſſion, what a relenting ſtrain of tenderneſs is there in this charitable reproof of the great Inſtructor and Saviour of ſouls [9]! *Euripides* and *Sophocles* [1] beautifully and appoſitely uſe the ſame compariſon, by which all the diligence of care, tenderneſs of compaſſion, and readineſs of protection are happily expreſs'd.

[7] Luke iv. 23.

[8] Κακὸς δ' ἰατρὸς' δ' ὥς τις ἐς νόσῳ
Πεσὼν ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις
Ἐυρεῖν ὁποίοις φαρμάκοις ἰάσιμος.
Prometheus.

[9] Mat. xxiii. 37. Dr. South's Serm. Vol. V. p. 496.

[1] Euripid. Troad. 745, 746.

Νεοσσοὺς ὡσεὶ πλέρυγας εἰσπίλνῶν ἐμάς
Οἱ θ' Ἡράκλειοι παῖδες ὡς ὑποπλέρυς
Σώζω νεοσσούς. ——— Herc. furens.

That paſſage in James iii. 5. Ἰδοὺ ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει, is parallel to that of Pindar. Pyth. Od. 3.

Πολλὰν τ' ὄρει πῦρ ἑνὸς σπέρμαλος ἔνθορον αἴζωσεν ὕλαν.

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Two elegant and very appoſite compariſons are join'd together in the firſt Epiſtle to the *Theſſalonians* [2] more forcibly and fully to repreſent the ſuddenneſs of our Saviour's coming to judgment; and the verbs are of the preſent time to make the deſcription more affecting and awful: *The day comes ſuddenly, as a thief in the night* —— *upon people buried in ſleep, utterly amaz'd and confounded at that diſmal ſeaſon, in that unarm'd and helpleſs poſture* —— *Ruin and final deſtruction ſeizes the impenitent unprepared; as the pangs of childbirth come upon a woman laughing, eating, and thinking of nothing leſs than that hour.* The great *Homer* often gives you two or three fine compariſons pretty cloſe together upon the ſame ſubject, to ſet it off with variety of ornaments, to give you a delightful view of it on all ſides, and entertain you with the unexhauſted ſtores and riches of his genius [3].

The compariſon betwixt *gold being try'd and purified by the fire*, and the genuineneſs of Chriſtian faith and piety by afflictions and ſevere troubles, is quick and clean; gracefully inſinuated, without the formality of bringing it in by the common marks and notices of compariſon, in that noble paſſage of St. *Peter* [4].

§. 3. AN excellent collection of morals may be drawn out of the claſſical authors, much re-

[2] 1 Theſſ. v. 2, 3. ἀκριβῶς ἡ κλέπτης, St. Chryſ. in loc.
[3] Hom. Ιλ. β'. ver. 455. ad ver. 484.
[4] 1 Pet. i. 7.

ſembling

ſembling the ſacred writers both in ſenſe and language.

The brave reſolution of *Socrates*, *to do his duty in the utmoſt danger*, expreſs'd with that native ſimplicity, and undaunted courage, which innocence and goodneſs inſpire, is much the ſame in words and meaning as that noble declaration of the apoſtles before the corrupt rulers of the *Jews* [5].

Had *Homer* expreſs'd that line in the firſt *Illiad* v. 218. in the ſingular number

Ὅστε Θεῷ ἐπιπείθηϑ', μάλα τ' ἔκλυεν αὐτῆς,

it had been ſound morality; and exactly the ſame in verſe as that divine maxim of the Evangeliſt in proſe: *If any man be a worſhipper of God, and doth his will, him he heareth* [6].

We muſt, ſays *Plato*, *thus judge of a righteous man, that whether he be in poverty or ſickneſs, or any other apparent evils, they will turn to his advantage, living or dying* [7]. What a near reſemblance is there between this noble paſſage of the philoſopher, and that exalted triumph of the Apoſtle! *I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come*, &c. *ſhall be able to ſeparate us from the love of God,*

[5] Ἡμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι καὶ φιλῶ, πείσομαι δὲ τῷ Θεῷ μᾶλλον ἢ ὑμῖν, Plat. Sec. Ap. 25. l. 7, 8. Camb. Πειϑαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις, Acts v. 29.

[6] John ix. 31.

[7] Plat. Reſ. 9. l. 334. l. 5, 6, 7.

which

which is in Chriſt Jeſus our Lord ——— *and we know that all things work together for good to them who love God* [8].

God reſiſts or ſets himſelf in hoſtility againſt proud men, is an important maxim of morality, ſtrongly expreſs'd, and frequently inculcated both in the Old and New Teſtament [9]. We have the ſame moral in *Pindar* beautifully expreſs'd, though in a manner inferior to that of our ſacred writers [1].

There is a ſound paſſage of morality in *Tully*, *Plutarch*, and *Plato*, importing that nothing but the body, and its luſts and appetites kindle ſeditions, quarrels, and war in the world [2], which exactly correſpends with two parallel paſſages in St. *James* and St. *Peter* [3]. But the thought is more inlarged, the manner of the expreſſion more lively and emphatical (beſides the vehemence of a preſſing interrogation, and the addition of a vigorous metaphor) in the Apoſtles than the Philoſophers: *Whence are wars and fightings amongſt you? are they not hence, even from your luſts, that war in your members?* ſays St. *James*; and St. *Peter* exhorts his Chriſtians, as *pilgrims and ſtrangers, to abſtain from carnal luſts, which war againſt the ſoul.*

[8] Romans viii. 38, 39, ——— 28.

[9] Job xxii. 29. Prov. iii. 34. Jam. iv. 6.

[1] Pindar. Pyth. 2. v. 94, 95, 96.

[2] Καὶ γὰρ πολέμους, καὶ στάσεις, καὶ μάχας ἐδὲν ἄλλο παρέχει ἢ τὸ σῶμα, καὶ αἱ ἀπὸ τούτου ἐπιθυμίαι, Plat. Phædon. 10. p. 88. Camb.

[3] Jam. iv. 1. 1 Pet. ii. 11.

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That is a fine paſſage of ſound morality, and generous charity, rais'd above moſt of the pagan moraliſts before Chriſtianity, in an epiſtle of the famous *Pliny* [4]: *I would have him who is truly liberal, to give to his country, kinſmen, friends, I mean poor friends; not as thoſe who give chiefly to thoſe perſons, who are moſt able to give again.* How near in ſenſe and words to St. *Luke* in one part? How much inferior in the encouragement to this charity which the Saviour of the world has given and tranſmitted to us by the pen of his Evangeliſt? *But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind, and thou ſhalt be bleſſed; becauſe they cannot recompenſe thee: a recompence ſhall be made to thee in the Reſurrection of the juſt* [5]. The Apoſtle St. *Peter* ſets off the moſt amiable graces and becoming ornaments of Chriſtian women in the moſt beautiful dreſs and language, which is much ſuperior to thoſe places in *Epictetus* and *Plutarch*, &c. that the critics and commentators produce as parallel or reſembling [6]: *Neither gold, nor emerald, nor purple give grace and ornament to a woman; but all thoſe things which clearly expreſs and ſet off her gravity, exact conduct, modeſty* [7].

[4] Epiſt. 9. 30. p. 239. Ed. Hearne.

[5] Luke xiv. 13, 14. I eſteem γὰρ here as an expletive, and the ſenſe runs clearer ſo. The Arabic and Perſian verſions drop it.

[6] Epictet. cap 62. Grot. in Luke xiv. 14. and 1 Tim. ii. 9.

[7] Plutarch. Præcept. conjug. p. 86. Baſil. 1574. cites it as a ſaying of *Crates*: Κοσμιωτέραν δὲ ποιεῖ τάυτην ἡ χρυσὸς, οὔτε σμάραγδος, οὔτε πόκκος, ἀλλ' ὅσα σεμνότητος, εὐταξίας, αἰδῦς ἔμφασιν περιτίθησι.

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The Apoſtle ſpeaks to the ſame purpoſe; but excels any thing ſaid by the claſſics and philoſophers on this head in the extent and ſublimity of his thought, and the vigorous figures and emphaſis of his language: Ὁ κρυπτὸς τ῀ καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές [8]. Every man of genius will admire this at firſt view; and the nearer and more attentively he views, the more he will ſtill admire. But who dare promiſe an adequate and full tranſlation into any other language? How muſt all the ſhort-liv'd beauties, the ſhapes, features, and moſt elegant and rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away, and loſe their charm and luſtre, when compar'd with the heavenly graces of a pious and regular temper; the incorruptible ornaments and beauties of the ſoul; which are ever amiable and of high value in the eye of God, the ſovereign judge of what is good and beautiful? Can any man ſhew me a precept amongſt the moſt ſolid and celebrated maſters of morality ſo uſeful and divine as to the ſenſe, ſo cleanly compact, and beautifully turn'd as to the expreſſion, as that ſacred direction, *Be not overcome of evil, but overcome evil with good* [9]? This is a noble ſtrain of Chriſtian courage, prudence, and goodneſs, that nothing in *Epictetus*, *Plutarch*, or *Antonine* can vye with. The mo-

[8] 1 Pet. iii. 4.

[9] Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν, Rom. xii. ver. ult. Vid. St. Chryſoſt. in loc.

raliſts

raliſts and heroes of the pagan world could not write or act to the height of *this*.

Some of the pagan moraliſts, eſpecially *Plato* [1], have ſpoken very nobly of a brave man, that reputably undergoes ſevere trials and cruel ſufferings for the ſake of religion, and the good of his country; and fears death leſs than an unjuſt action, or villainous compliance.

As to the Stoics preferring their wiſe man in his ſufferings to their ſovereign *Jupiter*, it is rank profaneneſs; and their pretence, that he is as happy upon the rack and in the moſt exquiſite tortures, as on a bed of down in perfect health, is an abſurd and unnatural rant. The Chriſtian moraliſts follow nature and reaſon, and the Son of God improving them: They allow us to grieve as *men*, but require us as *Chriſtians* not to deſpair, or intemperately grieve, and perverſely complain; but whenever we ſuffer, to be patient and courageous: but when we ſuffer for religion and conſcience, to count our ſufferings as our valuable privileges; and to rejoice in 'em as the matter of our chief glory and triumph. Our divine writers far excel all others upon this topic; expreſs the triumphs of a Chriſtian ſufferer in more exalted terms of ſtrong eloquence; and

[1] Plat. Reſpub. 2. where he gives as lively a deſcription of the perſon, qualifications, life and death of the Divine Man he ſpeaks of, as if he copy'd the fifty-third chapter of *Iſaiah*. He ſays that this perſon muſt be poor, and void of all recommendation but virtue alone. That a wicked world would not bear his inſtructions and reproof; and therefore within three or four years after he began to preach, he ſhould be perſecuted, impriſoned, ſcourg'd, and at laſt put to a cruel death. This is not the only propheſy of the Meſſiah in *Plato*. *Vid. Mr.* Leſley's *Truth of Chriſt*, 162. *Plat. Alcib.* 2. p. 150.

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lay down more prevalent reaſons and motives for glorying in the croſs of Chriſt, and for joy in ſuffering for the cauſe, and after the example of Jeſus, than any other ſcheme of religion can bear.

How admirable and aſtoniſhing are the expreſſions of the Apoſtles on this head, eſpecially St. *Paul*, who ſets off the joy he took in his ſufferings in magnificent ſtrains of eloquence! 'Tis his darling topic; and great critics obſerve, that as all his writings are excellent, ſo eſpecially thoſe which were ſent from *Rome*, while he was in chains for the Goſpel [2].

What a moſt amiable and extraordinary mixture of charity, courage, and faith in God, do we find in that noble profeſſion and exultation of St. *Paul*! *No, though I be ſacrific'd upon the oblation and ſervice of your faith, I rejoice and congratulate you all; on the ſame account do ye rejoice, and congratulate me* [3]. What great occaſion has the good man to rejoice, and ſo preſſingly to urge his Chriſtians to rejoice with him? Did he expect fame, riches, preferment, ſecular triumphs, empire? Nothing but diſgraces, ſtripes, the confinement of a priſon, the ſword of a tyrant, and the bloody crown of martyrdom. We have in the fifth chapter to the *Romans* [4] an accurate enumeration of the ſeveral bleſſings which crown the brave champion of the croſs;

[2] To the *Epheſians*, *Philippians*, *Coloſſians*, to *Philemon*, to *Timothy*.

[3] Philip. ii. 17, 18.

[4] Rom. v. 2, 3, 4, 5.

which

which is a very eaſy and beautiful gradation riſing to the height of happineſs, and making up a very agreeable and complete period.

The Apoſtle encourages his *Philippians* not to be diſturb'd or daunted at the malicious perſecutions of the enemies of their Lord's Croſs, by a reaſon which is ſtrongly concluſive upon the Chriſtian ſcheme, but fails upon the pagan; which is expreſs'd in a ſtrong *Pleonaſmus:* Becauſe *for Chriſt to you is given not only to believe on him, but to ſuffer for him* [5]. *Given* is not fully expreſſive of the original word, which is,—*the free grace and favour is beſtow'd.* God does not only permit or order by his general providence, but he confers upon you peculiar kindneſs and mercy; does you unſpeakable honour by admitting you to ſuffer for his Son's bleſſed name and cauſe.

Thoſe marvellous paſſages of the ſame divine author would be extravagances, and raving hyperboles from any mouth or pen, but a Chriſtian's. *I therefore take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake* ——— *You have been followers of us, and of our Lord, having receiv'd the word in much affliction, with the joy of the Holy Ghoſt* [6]. In the mouths of thoſe who are acquainted with that *great myſtery of godlineſs, God manifeſted in the fleſh, and who have a part and portion in the inheritance of the ſaints purchaſed by his merits,*

[5] Philip. i. 29. ἐχαρίσθη. Vid. St. Chryſoſt. in loc. & Orat. 2. on St. Paul, p. 37, 38. Tom. 8. Savil.

[6] 2 Cor. xii. 10. 1 Theſſ. i. 6.

who

who brought life and immortality to light by his Goſpel; theſe grand expreſſions are the words of truth and ſoberneſs.

And theſe men, whom the world deſpis'd, but were not worthy of them, not only talk'd great things as preachers and writers; but acted great things as heroes and champions of the Lord *Jeſus*, and his Goſpel. When the Apoſtles were diſgrac'd and abus'd by the *Jewiſh* magiſtrates, they return'd from that wicked council rejoicing that they were thought worthy —— admitted to the honour of ſuffering diſgrace, as their enemies falſely eſteem'd it, for the ſake of ſuch an adorable name and cauſe [7].

When St. *Paul* and *Silas* were cruelly beaten and impriſon'd for the teſtimony of *Jeſus*, the conſideration of the *Cauſe* and *Maſter* they ſuffer'd for, fill'd them with joy in a dungeon, and gave them *ſongs in the night*. Their bodies were cut with deep and cruel ſtripes; their ſouls were refreſh'd and raviſh'd with divine conſolations; and when their feet were faſten'd in the ſtocks, their hearts were inlarged with heavenly pleaſure; and their tongues with inſpir'd eloquence broke out into hymns of praiſe [8]. So juſt is the pious remark of St. *Chryſoſtom*, *To ſuffer for Chriſt, is ſweeter than all conſolation* [9].

'Tis aſtoniſhing, and above the powers of unaſſiſted nature, in ſuch deep and tormenting ſuf-

[7] Acts v. 41. The two words are ſtrong, and expreſs the thing with great happineſs and beauty, not to be come near in a tranſlation: καταξιωθῆναι ἀτιμασθῆναι.

[8] Acts xvi. 25.

[9] On Epheſ. iv. Hom. 8. p. 809.

ferings

ferings (as the primitive Chriſtians ſuffer'd) to give all the undiſſembled expreſſions of a moſt exquiſite and triumphant joy. But as the behaviour and courage of the noble champions of the Croſs was extraordinary; ſo were their motives and encouragements, their tranſporting hopes and all-ſufficient aſſiſtances [1].

Could the ſervants and diſciples think it hard to follow their moſt gracious Lord and Maſter, who has ſovereign intereſt in heaven, and all the preferments of eternity at his diſpoſal? who has promiſed he will confer 'em on all Chriſtians, whoſe names are in the book of life, who are fellow-citizens with the ſaints and domeſtics of God?

That Divine Lover and Saviour of ſouls has made faithful promiſes, and given unconteſted proofs, that he has both power and goodneſs to inſtate all Chriſtians, that live to him, and dare die for him, in all the inconceivable glories and high eternal prerogatives, which belong to the members of his body, of his fleſh, and of his bones. They ſhall all receive the adoption of ſons: be no more regarded as ſervants, but as ſons of God, and heirs of heaven.

[1] How great and tranſporting muſt St. *Stephen*'s inward joy and ſatisfaction be, when it gave heavenly beauty and majeſty to his countenance! 'Twas the goodneſs of his cauſe, and the ſight of his Saviour at the right hand of his eternal Father, that made him ſo undaunted, ſo full of joy, even in expectation of a cruel ſentence, and bloody execution, that his face appear'd as the face of an angel to all the ſpectators: ἀτενίσαντες εἰς αὐτὸν ἅπαντες εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον Ἀγγέλου, Acts vi. 15.

CHAP. II.

Wherein the beauty and excellence of the New Teſtament is ſhew'd from the agreeable mixture of particles and expletives (commonly ſo called) the variety of the dialects ſparingly and gracefully ſcatter'd abroad, noble epithets, ſingle and compound words, ſhorter paſſages, elegant and ſtrong.

§. 1. THERE is great delicacy and grace in the regular ſituation and joining together the particles or little words, which ſerve for the connexion of the ſenſe and the argument; for a quick and clear tranſition from one part of the diſcourſe to another; for the ſmoothing, ſtrengthning, abating, or raiſing the ſound, according as the nature of the ſubject requires.

They are in a diſcourſe like the joints and ligaments in a human body: which are abſolutely neceſſary for the ſtrength, eaſe, comely proportion, and activity of it. And here by the way, I cannot but much queſtion thoſe gentlemens skill in theſe matters, who cenſure *Homer*, and ſome others for negligence and incorrectneſs, in uſing

uſing ſuch a multitude of what they call ſuperfluous and inſignificant words.

Homer very well knew the uſe and ſignificancy of theſe particles, or elſe 'tis plain he did not want words, but was always able to fill up his verſes in the nobleſt manner. Never man had greater fluency and command in his own tongue: his own works comprehend all the beauties, and moſt of the beſt words in the *Greek* language.

But if it be a fault in *Homer*, 'tis ſo, and a greater one in the beſt and pureſt proſe-writers, who uſe as great a variety of theſe little words as *Homer* himſelf [2]; becauſe, as we expect more in ſome caſes from the poets, ſo we allow 'em greater liberties in others. The holy writers have an agreeable variety of them: ὅπω γὲ ἠδύνασθε, ἀλλ' ὅτε ἔτι νῦν δύνασθε [3]. The particles here, properly plac'd, make a quick and vigorous turn. There ſeems to be a profuſion and laviſhneſs of the particles in ſome places of the nobleſt claſſics [4]; yet we cannot but believe, that though they did not contribute to ſtrength or emphaſis, yet at leaſt they gave ſome ornament and harmony to the ſentence. Otherwiſe thoſe great maſters wou'd not have us'd 'em in ſuch quantities, nor their hearers and readers have borne 'em in that fine and harmonious language.

[2] Herod. Gr. 6. 335. l. 9, 10. Καὶ δὴ καὶ σφὶ καὶ ἄλλοι ἠγοράων ὁ ἐν δὲ δὴ καὶ —— &c.

[3] 1 Cor. iii. 2.

[4] Her. Gr. 6. 335. l. 9, 10. There is a very emphatical continu'd repetition of the articles in that paſſage in the Revelation, chap. xix. ver. 15. αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος· where καὶ is omitted in many books.

Whatever beauty or gracefulneſs may be in the multiply'd repetition of the article in *Herodotus*, in thoſe paſſages —— ὁ ἄρτος τοῦ παιδὸς τοῦ θητὸς τοῦ Περδίκκεω —— and ἐπειρώτευν τοὺς προφῆτας τὸ αἴτιον τοῦ παρεόντος κακοῦ [5]. No man of judgment in theſe things but will, I believe, think the article repeated as much to the purpoſe, and with as good a grace in thoſe paſſages of the divine writers: Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, and ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς [6]. Are not the words ſtronger and nobler, and the ſound more agreeably diverſify'd? does not the ſublimity and importance of the ſubject much more require and deſerve the emphaſis of the article?

Negative particles multiply'd deny a thing with vehemence, and expreſs the incongruity, or impoſſibility of it. So they are conſtantly us'd in the foreign claſſics. And the ſacred claſſics likewiſe put together ſeveral negatives, which are emphatical as to the ſenſe, and give an agreeable ſound and turn to the period [7].

In the original of that paſſage, *I will never leave thee, nor forſake thee*, there are five negatives, which is a great beauty not ſufficiently preſerved in any verſion; which are deſign'd to expreſs the doctrine contain'd in the words in the fulleſt and moſt comfortable manner, and to give good men an intire dependence

[5] Herod. Gr. 8. 504. —— 9. 443.

[6] John vi. 69. v. Apoc. Heb. viii. 1.

[7] Mark xiv. 25. Luke xix. 53. ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. Vid. Sept. Deut. i. 37. Xen. Cyrop. 1, 4, 2. p. 17.

on

on the veracity and gracious promiſe of God; and the ſtrongeſt aſſurance that he will never, upon any occaſion, leave or forſake them [8].

§. 2. THE ſacred writers for the moſt part make uſe of the common or *Attic* dialect, which is clean and neatly compact: but you find all the other dialects ſcatter'd abroad, ſo as to give a very agreeable variety. Some peculiarities in the *Attic* dialect, which are by critics eſteem'd elegancies and beauties of language, are found very ſeaſonably us'd in the New Teſtament.

According to this dialect, adjectives in ος are all common. So we have ὁσίους χεῖρας in the New Teſtament [9], and φιλίαν βέβαιον, and ναυτικῆς καὶ φαύλης στρατιᾶς, in *Thucydides* [1]. Inſtances out of all the *Attic* authors might be produc'd in great numbers ——— but 'tis unneceſſary.

There is an elegancy in this dialect, when the accuſative is uſed for the nominative, which is pretty frequent and very agreeable in the ſacred as well as foreign *Greek* writers. Ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθε, that is, ὅτι Μαρία ταχέως ἀνέστη [2]. So in *Plato*, Γνώσει Ἡσίοδον ὅτι τῷ ὄντι ἦν σοφός [3].

[8] Heb. xiii. 5. οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω.

[9] 1 Tim. ii. 8.

[1] Thucyd. 3. 152. l. 7. ——— 6. 362. l. 1.

[2] John xi. 31. See Mark i. 24. Xen. Cyrop. 6. 392. Wells. Xen. Cyrop. 8. 7. 3. p. 332. Ox. Græc. Herod. Gr. 1. 66. l. 4, 5.

[3] Plat. Reſ. 5. 368. poſt med. The ſame elegance is found in the pureſt *Roman* claſſics. Rem frumentariam, ut ſatis commodè ſupportari poſſet, timere dicebant, Cæſ. Com. de Bel. Gal. 1. p. 42. Ed. var.

We have ſeveral inſtances of the *Ionic* dialect in the divine writers; κατὰ ἑορτὴν in St. *Luke* is *Ionic* according to the uſage of *Herodotus*, ἔπιπλον ἐπὶ ἓξ ἡμέρας [4]. This dialect uſes the incontracted termination both in nouns and verbs. So St. *John* has πέτρας τῶν ὀρέων [5]. We have the *Doric* in St. *Luke*, Βορρᾶ [6], and in St. *John*, δώσῃ αὐτοῖς ζωὴν αἰώνιον [7]: which paſſage of St. *John* has by a great man been charg'd as a ſoleciſm; but 'tis ill grounded: *Theocritus*, the great maſter of that dialect, has the ſame word. We have the *Æolic* dialect in St. *Matthew*, St. *Luke*, and St. *Paul* [8]. Ἦν for ἦσαν in St. *Luke* is the *Bœotian* dialect, and ſo ἐδολιοῦ in St. *Paul* [9]. The poetical dialect is frequently met with in the ſacred writers; and 'tis uſed by the beſt proſe-writers of old *Greece*; and it enlivens and adorns the ſtyle. Ἦμην for ἦν is poetical, but us'd by *Plutarch* [1]. Διαδιδώσει in St. *John* is like διδώσομεν in *Homer*. Ἄτερ is a poetical prepoſition in the ſacred writer [2], ὀϊ for ἀυτῷ is us'd by *Xenophon* and *Herodotus* [3].

[4] Luke xxiii. 17. Her. Gr. 6. 364. l. 20.

[5] Apoc. vi. 15.

[6] Luke xiii. 29.

[7] John xvii. 2. Δειμαίνω μὴ δή σε κακωτέρῳ ἀνέρι δώσῃ, Idyl. 27. v. 21.

[8] Mat. xiii. 15. Luke vi. 11. Epheſ. v. 14.

[9] Luke ii. 23. Rom. iii. 13.

[1] Ἔλαθον ἂν εἰ Ἀλέξανδρος ἦμην, Plutarch. Apophtheg. Reg. p. 108. l. 13. a fine. Baſil. 1574. Ἦμην ſeems to come of ἔμαι —— as ἔσμαι, and is uſed by Euripides, Demoſthenes, and other good authors, ἐγὼ δὲ προδότης οὐκ ἦμην τέκνων. See Nouvelle Methode Grecque p. 276. Ed. Par. 1696.

[2] Luke xxii. 6.

[3] Xen. Exp. Cyr. p. 9. Wells. Herod. Gr. 1. 42. l. 9. ante fin.

I thought it proper to give a few inſtances of the agreeable variety of the dialects in the New Teſtament; any one that would have more, may be ſatisfy'd in *Paſor's Lexicon*, and his ſacred *Greek Grammar* of the New Teſtament of our Lord Jeſus Chriſt.

§. 3. A STRONG ſingle word, or an apt expreſſive epithet, has often the light and force of a full definition. The words of the New Teſtament have noble emphaſis in their ſignification, and comprehenſion of ſenſe: I ſhall here only produce a few inſtances, becauſe I ſhall through this whole diſcourſe make ſeveral ſuch obſervations. When the malicious *Jews* came to *Berea* to exaſperate the people againſt St. *Paul*, the ſacred writer uſes the moſt ſignificant and appoſite word in language to deſcribe the boiſterous rage and miſchievous conſequences of popular tumults: Σαλδ'ω [4] is *to ſtir the ſea to the bottom with a violent ſtorm, which caſteth up mire and dirt.* The noiſe and outrage of a ſeditious people is often compar'd to the fury of a ſtorm, and the roaring and ruſhing of huge waters. And in the Old Teſtament, that great treaſury of all the ſublimity and magnificence of thought and language, it is expreſs'd to be the ſole privilege of the Almighty to reſtrain the rage of the waves, and the unrulineſs of the people [5].

[4] Acts xvii. 13.

[5] *Who ſtilleth the raging of the ſea, and the noiſe of its waves, and the madneſs of the people,* Pſal. lxv. 7. lxxxix. 5. cvii. 29. Job xxxviii. 11. Pſal. civ. 7.

How admirably is that good meaſure and juſtice, and thoſe generous returns of gratitude and good offices, which Chriſtians are to make to one another, dreſt up in thoſe moſt appoſite and ſelect epithets! Μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον, καὶ ὑπερεκχυνόμενον, *Meaſure juſt and fair, preſt to make it cloſe; ſhaken, and after all ways to make it ſolid and compact, ſtill running over* [6]. Αὐτῷ τῷ μέτρῳ καὶ λώϊον [7], is *a ſound and honeſt precept* in *Heſiod*; but not to be compar'd with the fulneſs and vigour of this divine paſſage.

The Apoſtle to the *Hebrews* in the fourth chapter [8] deſcribes the Divine Majeſty of the Λόγος or Son of God in a manner very ſublime, that makes deep impreſſion upon every pious and intelligent reader, and raiſes awe and admiration. Thoſe two noble words in particular, γυμνὰ καὶ τετραχηλισμένα, contain a moſt vigorous metaphor and graceful alluſion to the cuſtom in ſacrificing of taking off the skin from the victim, and cutting it open, whereby all the vitals and inward conſtitution are laid open to full view. No words in language could be ſo proper and emphatical as theſe two; *naked*, is what has no cover without; and *open* what has no concealment within.

What our tranſlation in *Romans* xii. 13. renders *given to hoſpitality*, in the original ſignifies more

[6] Luke vi. 38.

[7] Ἔργα καὶ ἡμ. —— 1. v. 347. Illud Heſiodeum laudatur à doctis, quod eâdem menſurâ reddere jubet, quâ acceperis, aut etiam cumulatiore, ſi poſſis, Cicer. de clar. oratoribus.

[8] Heb. iv. 13.

ſtrongly

ſtrongly, *follow after* or *purſue hoſpitality*. Imitate the Saviour of the world, go about doing good, and ſeeking out opportunities of obliging mankind. Stay not 'till occaſions of beneficence offer themſelves. Not only receive poor viſitants, and diſtreſs'd and fatigu'd travellers with a flowing and generous hoſpitality; but purſue and follow after thoſe who have paſt by your houſe; bring 'em back, ſurpriſe 'em with unexpected bounty, refreſh and furniſh 'em with ſuitable and ſeaſonable ſupplies [9].

St. *Peter*, in a very ſtrong and excellent word, very happily expreſſes the ſecurity that all ſincere Chriſtians have of being preſerv'd ſafe, to the glorious coming of our Lord Jeſus, from their ghoſtly enemies; and to be inſtated in the joys and honours of a bleſſed immortality: τὰς ἐν δυνάμει Θεοῦ φρουρουμένους [1], *who are guarded and preſerv'd by the power and providence of God as in an impregnable gariſon.* Can any violence or ſtratagem of the enemy overpower or ſurpriſe them, who are under the protection of an Almighty hand, and under the vigilant obſervation, and moſt gracious regards of an All-ſeeing eye [2]?

Διὰ τὰς πορνείας [3] is in the judgment of the beſt critics put in the plural number to ob-

[9] Vid. St. Chryſoſ. in loc.

[1] 1 Pet. i. 5.

[2] Add St. James iii. 17. How fully, how beautifully is *The wiſdom that comes from above* dreſt up and ſet off, by that admirable variety of proper epithets! ἁγνὴ, εἰρηνικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

[3] 1 Cor. vii. 2.

viate the cavils of Free-thinkers, who pretend that fornication is no ſin. For in this number the word is emphatical; all ſorts and inſtances of impurity and carnal lewdneſs are included in it.

Homer's expreſſions of warriors breathing out vigour and courage, are juſtly admir'd by the critics; and is *that* of St. *Paul*'s breathing out threats and murder againſt the Chriſtians an inferior or leſs vigorous beauty of ſpeech? The rage and bloody cruelty of a perſecuting ſpirit could not be better expreſs'd than by ſaying *he breath'd out threats and ſlaughter*; nor the lamentable effects of a barbarous and cruel zeal, than by the words us'd in this chapter, and the epiſtle to the *Galatians*. Διώκω in the latter place has an alluſion to the eagerneſs of a victorious army purſuing a routed and flying enemy, to cut them all off, and deſtroy 'em.

The other word properly ſignifies *to lay waſte, and ſack a town taken by ſtorm*, when the victor, in heat of blood and revenge, violates all the decencies, diſtinctions, and tenderneſs of human nature; where all manner of outrage and barbarities are committed with impunity and greedineſs [4].

§. 4. THE *Greeks* are peculiarly happy in their compound words. Two or three beautiful words

[4] Μίνεα πνείοντες Ἀχαιοὶ —— Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου, Acts ix. 1. The paſſage in *Gal.* i. 13. is full and animated, and cou'd not have been expreſs'd in more proper and emphatical words: καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν.

in

in this noble language naturally and eaſily incorporate together to make one elegant and very expreſſive word. This compoſition multiplies the ſtores and beauties of that language; and enables the writers to expreſs themſelves with compactneſs, variety, and magnificence ſuperior to moſt languages that mankind ſpeak [5].

Ἦν ὁ Ἡρώδης θυμομαχῶν Τυρίοις —— a ſtrong word both in ſound and ſignification! Herod *made war upon the* Tyrians *in his heart, and bore hoſtile inclinations towards them* [6]. But that haughty-ſpirited and tyrannous mortal was immediately puniſh'd with the ignominy and tortures of a moſt odious and inſupportable diſeaſe; which is expreſs'd in proper words, harſh-ſounding, and ſuitable to the direful occaſion, —— γενόμενος σκωληκόβρωτος ἐξέψυξεν, *he expir'd, being devour'd by vermin* [7].

The word ἀποκαραδοκία [8], which our tranſlators well render *earneſt expectation*, ſignifies, *to lift up our head, and ſtretch ourſelves out as far as poſſible to hear ſomething agreeable, and of great importance; to gain the firſt appearance and glimpſe of a friend that has long been abſent; to gain the ken of a veſſel at ſea that has ſome precious freight that we have a concern in, or carries ſome paſſenger very dear to us.* 'Tis hard, if not

[5] Ἔξει μέντοι τὸ συνθετὸν ὄνομα ἐμοῦ καὶ ποικιλίαν τινὰ ἐκ τῆς συνθέσεως, καὶ μέγεθος καὶ ἅμα, καὶ συντομίαν τινά.

[6] Acts xii. 20.

[7] Acts xii. 23.

[8] Rom. viii. 19. V. 1 Pet. iii. 8. Can the extenſiveneſs and fervour of goodneſs and charity be expreſs'd in happier words?

impoſſible, to reach the force of it in any language. *Xenophon* [9] and *Herodotus* [1] uſe it: καραδοκήσοντα τὴν μάχην ἢ πεσέεται, *with eagerneſs and impatience waiting the event of the battle.*

In that paſſage of St. *Paul* πρὸς τὸ εὔσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως [2], *in order to decency, and a cloſe and ſtrict adherence to God without diſtraction* —— the compound words are very beautiful, and ſtrongly expreſſive: and St. *Jerom* obſerves that it was omitted in many of the *Latin* books, becauſe of the difficulty of tranſlating it any thing equal to the nobleneſs and vigour of the admirable original.

By thoſe emphatical compound words, δουλαγωγῶ and ὑπωπιάζω [3], apply'd to mortifying and bringing under bodily appetites, we receive juſt notions of that abſtinence, and thoſe wholeſome ſeverities which the Chriſtian inſtitution requires, and reaſon dictates to us as neceſſary to allay our violent paſſion to the pleaſures of this world; and to refine our temper, and raiſe our affections to heaven. The firſt ſignifies to conquer an enemy, and carry him captive with us in chains; the other is an alluſion to the bruiſes and

[9] Xen. Memor. Soc. p. 149. Wells.

[1] Herod. Gr. 7. p. 434. l. 21.

[2] 1 Cor. vii. 35. *Grotius* takes the various reading εὐπάρεδρον inſtead of εὐπρόσεδρον in the greater number of books. *Vid. Eraſmum & Grot. in. loc. Plutarch* has the word ἀπερίσπαστον to ſignify *a cloſe application to ſtudy, and retirement from the world, and all things that divert a man's mind from contemplation and the ſtudy of virtue.* Plutarch. περὶ πολυπραγμοσύνης, p. 310.

[3] 1 Cor. ix. 27.

blackneſs

blackneſs of eyes which the boxers give one another contending for victory in the public games. Here a celebrated critic will needs indulge his humour of alteration and conjecture, and put in ὑποπιέζω without competent authority [4]. He makes *Glaucus's* exchange, parts with a reading of genuine value, and noble ſignification, for one of much weaker ſound and feebler meaning; and that not ſupported by books ſufficient either in number or value [5].

St. *James*, to teach Chriſtians what a guard they ought to have upon that unruly member the tongue, uſes a ſtrong word form'd by the ſame regular and beautiful way of compoſition: χαλιναγωγῶ [6], which is, *to keep in and check the extravagancy of the tongue with all the reſtraints of reſolution, prudence, and Chriſtianity*; as fiery and high-mettled horſes are kept in by the ſtrongeſt curb and rein, and the utmoſt skill and dexterity of the rider.

The obedience and faithfulneſs of ſervants to their maſters is by St. *Paul* in the Epiſtles to the *Epheſians* and *Coloſſians* ſettled upon the firmeſt foundation; and deliver'd in ſtrong and ſubſtantial words, which fill and entertain the ear with the eaſineſs and vigour of the compoſition; and convey to the mind a clear and noble idea of the duty deſcrib'd: *Servants, obey your maſters, not with eye-ſervices, as men-pleaſers:*

[4] Vid. Heinſ. in loc.
[5] Χρύσεα χαλκείων.
[6] James iii. 2.

Don't

Don't ſerve 'em, only when under their eye, and in fear of their diſpleaſure; but out of a principle that will alleviate the trouble of your condition, and raiſe the merit of your ſervices, ſincerity of heart, and conſcience of duty, and obedience to the Sovereign Lord of all; and the moſt wiſe and gracious diſpoſer of yourſelves, and all your affairs. There is a more natural and clean coalition in the compound words in the *Greek* than any other language. Our tranſlation, though ſtrong and good, yet for this reaſon and others, ſinks much below the great original [7].

A celebrated critic on *Epheſ.* vi. 6. [8] makes a faint and low compliment, when he ſays, *Paul has ſometimes words elegantly compounded.* Had the excellent writer ſaid, St. *Paul* has often words very elegantly compounded and nobly ſignificant, it wou'd have been but juſtice to the Apoſtle; and no diſparagement to the skill and ſagacity of the critic.

The ſacred writers are full of the moſt expreſſive and beautiful compound words. I forbear enlarging on ſeveral places vigorous and appoſite, as thoſe I have produc'd, only refer the reader to a few that I have mark'd below [9].

[7] Col. iii. 22. Epheſ. vi. 6. Μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας φοβούμενοι τὸν Θεόν.

[8] Habet interdum voces eleganter compoſitas Paulus, quales ſunt hæ duæ ὀφθαλμοδουλεία & ἀνθρωπάρεσκοι —— Grot.

[9] Acts vii. 51. xviii. 14. 2 Tim. ii. 15. ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, 2 Tim. i. 6. τὰ τῶν Θηβαίων ἀνεζωπυρεῖτο, Xen. Hellen. 5. p. 345. Wells. 2 Cor. vi. 14. Coloſſ. ii. 4. Choice epithets and vigorous compound words are happily united in that glorious paſſage, 1 Tim. i. 5, 6.

§. 5.

§ 5. BEFORE we come to ſhew the ſtrength and beauties of ſome larger paſſages of the New Teſtament, I think it not improper to ſelect a few of the ſhorter out of great numbers.

When St. *Paul* declares of himſelf *that he was exceſſively mad againſt the Chriſtians*, περισσῶς ἐμμαινόμενος αὐτοῖς [1], could the outrageous zeal and fierceneſs of the perſecutor, or the pious indignation and ſorrow of the penitent afterward, have been expreſs'd with a more forcible and comprehenſive brevity? Chriſtian charity muſt not only be ſincere, but intenſe and fervent; which we learn from the great St. *Paul* in the moſt perſuaſive and exalted manner; τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι [2]. The beauty of this fine paſſage as much exceeds *thoſe* moſt celebrated in the foreign claſſics, as Chriſtianity improves the goodneſs, and heightens the endearments of nature. In the Goſpel we have new motives and examples of charity, and emphatical expreſſions of it; which were not known to the world before *God was manifeſted in the fleſh*. Cou'd the goodneſs and gracious condeſcenſion of the Almighty be ſet off in a more wonderful and engaging manner than it is in the divine Epiſtle to the *Hebrews*?

In the day that I took hold of their hand to bring them out of Egypt [3]. The Father of

[1] Acts xxvi. 11.

[2] Rom. xii. 10. Οὐ γὰρ δὴ μέτριον φησὶ ἀνυπόκριτον εἶναι χρὴ τὴν ἀγάπην, ἀλλὰ καὶ ἐπιτεταμένην, καὶ θερμὴν, καὶ διάπυρον, S. Chryſoſt. in loc.

[3] Heb. viii. 9.

ſpirits,

ſpirits, to endear himſelf to mankind, and more effectually to encourage our hopes and dependence on his graciouſneſs and truth, accommodates himſelf to our infirmities; and ſpeaks to us in language that we underſtand with moſt eaſe, and hearken to with moſt pleaſure and ſatisfaction. Our heavenly Father addreſſes and applies to us in language that naturally flows from that moſt dear relation, that of a parent being the moſt quickly and anxiouſly tender, and the moſt ſincerely and deeply affectionate of all relations betwixt rational creatures.

When *Homer* has made a pompous deſcription of his *Jupiter* ſitting in majeſty on the top of mount *Ida* [4], how are all his bright and ſparkling expreſſions obſcur'd and extinguiſhed, if ſet in compariſon with that very ſhort but ſuperlatively glorious deſcription of the Lord and Heir of all things, ὑψηλότερος τῶν οὐρανῶν [5]; which ſeems to be derived from that great original in the *Pſalms*, a paſſage of the divineſt poetry and ſublimity [6]. *The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high? Who humbleth himſelf to behold the things that are in heaven and in the earth.*

That God would fulfil all the benevolence of his goodneſs, πᾶσ᾽ εὐδοκίαν τῆς ἀγαθωσύνης [7], is the ſhorteſt, and moſt charming, and emphatical

[4] Hom. Ιλ. θ'. v. 41, &c.
[5] Heb. vii. 26.
[6] Pſal. cxiii. 4, 5, 6. Vid. Hamond on the Place.
[7] 2 Theſſ. i. 11.

repre-

repreſentation that is any-where to be found of that immenſe graciouſneſs, and adorable benignity, which no words or thoughts can fully expreſs; but was never ſo happily and ſo fully expreſs'd as here.

God is the Saviour of all men, eſpecially of believers [8], is a beautiful ſentence of vigorous ſtrength, and clean comprehenſive brevity. That ever-bleſſed Being is kind and good to the ungrateful and wicked. He protects thoſe by his providence, who deny it, and feeds wretches with his bounty, who turn it into wantonneſs, and occaſions of profane abuſe. He lays his hand upon thoughtleſs wretches that are taking deſperate ſteps to their own ruin; and plucks 'em back, when they are juſt falling from a precipice. The eternal Majeſty waits with wonderful long-ſuffering and goodneſs for the reformation of lewd and obſtinate mortals; emphatically expoſtulates with 'em, and condeſcends to intreat and beſeech 'em to become wiſe, and qualify themſelves for his infinite mercies, in language that at once cauſes admiration, gratitude, joy, fear, and trembling in every intelligent and pious reader.

All the loftieſt flights of pagan theology and eloquence on this head are low and fluttering to the inconceivable ſublimity of thoſe moſt marvellous paſſages in the Old and New Teſtament writers. *As I live, ſaith the Lord God, I have*

[8] Θεὸς —— σωτὴρ πάντων ἀνθρώπων, μάλιςα πιςῶν, 1 Tim. 4. 10.

no pleaſure in the death of the wicked: but that the wicked man turn from his way, and live. Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael [9]? *God was in Chriſt reconciling the world to himſelf* —— *Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead be ye reconciled to God* [1]. But God is eſpecially the Saviour of thoſe who believe. He is their immortal Friend and Saviour; treats them with peculiar care and tenderneſs; turns the troubles and ſufferings of this life to their advantage, and makes their enemies their benefactors: he bleſſes them with peace and ſatisfaction; fills them with joy in believing, and ſtrong hopes of his future mercies: he has promiſed to be their God and Guide to death; and after to receive them to himſelf, and to be their exceeding great reward.

[9] Ezek. xxxiii. 11, xviii. 23.

[1] 2 Cor. v. 19, 20. St. *Chryſoſtom* greatly admires the charity of theſe paſſages, and enters into an accurate examination of their various and vigorous beauties. Εἶδες ἀγάπην πάντα λόγον, πάντα ὑπερβαίνουσαν ἡμῶν;

CHAP.

CHAP. III.

Wherein an Account is given of the genuine natural eloquence and excellencies of the ſacred writers of the New Teſtament in general, with ſome obſervations of ancient and modern authors upon their ſtyle.

§. 1. THERE are ſeveral conſiderable writers that are poſſeſs'd of the old notion and traditionary fancy of improper *Greek*, ſoleciſms, and harſh language in ſome places of the New Teſtament, who yet in the main have been obliged, by the reſiſtleſs evidence of truth, to acknowledge the true eloquence, and genuine beauties and graces of the ſtyle of the divine writers.

Gataker tells us, that it is far from him to charge the venerable amanuenſes of the Holy Spirit with unpoliteneſs, ſordid baſeneſs, or barbariſm; and readily allows, that with appearance of ſoleciſms (which are moſt common in the beſt authors of the world in all languages) the inſpir'd writers have gravity, majeſty, vehemence, perſpicuity, and beauty [2].

[2] Gat. de ſtyl. N. T. p. 89.

Piſcator,

Piſcator, *Beza*, *Caſtalio*, *Eraſmus*, and a great many others have in ſome places ſpoken with high and juſt admiration and tranſport of the graces and perfections of their language. We have already heard what *Beza* meant by the ſoleciſms pretended to be in the New Teſtament; and how little they are in his opinion to the prejudice of that ſacred book. Let us hear him as to the ſtyle of the New Teſtament in other reſpects, eſpecially of the Epiſtles of St. *Paul*: Speaking of the plainneſs and ſimplicity of his language, "I am ſo far, ſays he, from blaming "that, that I cannot ſufficiently admire it. Yet "when St. *Paul* has a mind to thunder, I do "not ſee what can be imagined more ſtrong "and vehement. To produce one example out "of many; let the ſpeech which he made to "the church of *Epheſus* be read; who can read "it without tears? What ſhall we ſay of him, "when he deſcribes the engagement betwixt the "fleſh and the ſpirit? when he earneſtly be-"ſeeches the *Philippians*? when he expoſes the "vain eloquence of the *Corinthians*? when he "teſtifies his love to his countrymen? Then what gravity is there in *John*? what freedom and majeſty appears in *Peter* [3]?

"Nor do I ſpeak this only of the ſenſe and things themſelves, but of the words and way of "expreſſion, *&c.*"

Eraſmus tells us, that the language of the Apoſtle is not only unpolite and rugged, but

[3] Beza in Act. x. 46. p. 454.

im-

imperfect, confus'd, and ſometimes has ſoleciſms in it [4]. And after, as if he intended to ſave other people the trouble of anſwering his bold aſſertions, he adds: A ſimplicity of language pleas'd the Holy Spirit, but pure and incorrupt, and free from thoſe inconveniences which uſe to hinder the underſtanding the things or doctrines deliver'd. Now how ſuch language, as this critic pronounces that of the inſpir'd writers of the New Teſtament to be, can have a pure and incorrupt ſimplicity, and anſwer the deſign of the Eternal Spirit of reaſon and perſuaſion in making it eaſy and intelligible to mankind, muſt be referred to the determination of common ſenſe. The learned critic proceeds: " The *Greek* interpreters labour and ſweat over theſe writers, " when *Demoſthenes* and *Plato* were eaſy and " perſpicuous to them."

The anſwer to this is ready: A great part of the New Teſtament is much eaſier than *Demoſthenes* and *Plato*; and the difficulties in that moſt noble book chiefly ariſe not from the language, but the ſublime myſteries and doctrines contained in it.

And what pains ſoever a man ſpends in ſtudying thoſe ineſtimable volumes, as a modeſt ſcholar and ſound Chriſtian, not as a ſupercilious critic

[4] That you may ſee I don't aggravate, I have put down the civilities that great man pays to the inſpir'd writers in his own words: *Quî fit ut Apoſtolorum ſermo non ſolùm ſit impolitus & inconditus, verum etiam imperfectus, perturbatus, aliquoties planè ſolœciſſans?* On *Acts* x. 38. This in modern *Engliſh* would be, *The ſtyle of the New Teſtament is baſe, vulgar, idiotic, full of barbariſms, ſoleciſms, and abſurdities.* Vid. Bez. in loc. *viz.* Acts x. 38.

and

and caviller, will be fully recompenſed with exalted ſatisfaction, and bleſſed improvements, both in knowledge and virtue. He goes on: "How often does *Origen* complain that *Paul* "wants the purity of the *Greek* language? How "often is he offended at his tranſpoſitions, want "of conſequence, and ambiguous expreſſions? "The Apoſtles learn'd their *Greek* not from the "orations of *Demoſthenes*, but from the talk of "the vulgar." As to *Origen's* complaints we ſhall ſpeak a word in its proper place. But if either he or this author was offended with St. *Paul* for his tranſpoſitions, *&c.* he muſt be offended with *Demoſthenes*, *Thucydides*, and all the ſublimeſt authors that ever writ, in whom you find the ſame departures from plain grammar, the ſame noble liberties.

Some of the ſacred writers were, we believe, acquainted with the beſt authors of *Greece*; and don't underſtand how any of them could learn *Greek* from the vulgar. They muſt be furniſh'd with the language of foreign countries before they were qualify'd to preach the Goſpel to them. But they had an inſtructor infinitely ſuperior to all teachers upon earth, high or low. However the great critics and writers of antiquity do not ſo much undervalue the ſpeech of the generality of the people. "Altho', ſays the incomparable "*Tully*, in other matters, that chiefly excels "which is fartheſt remov'd from the underſtand-"ing and apprehenſion of the unskilful; yet, in "ſpeaking, 'tis the greateſt fault ſcornfully to go "off

« off from the vulgar kind of ſpeech, and the « cuſtom of common ſenſe [5]."

As to *Hebraiſms*, ſome foreign words and phraſes, and ſome peculiarities in the ſacred writers, we have given ſome account already, and believe they cannot prejudice any perſons of ſound judgment and ingenuity. The *Hebrew* and oriental forms of ſpeech, beſides the reaſons and neceſſity of 'em in other reſpects, will certainly heighten the pleaſure of ſuch readers; becauſe they add variety and majeſty to the divine book.

The other foreign words and phraſes, and peculiarities are not very many; and will not be objected againſt by impartial gentlemen. There are ſome foreign words, and peculiar phraſes and expreſſions as bold and hard to be reconcil'd to the reaſon and analogy of grammar in the beſt authors of the pureſt age of *Greece*.

§. 2. Now that there is true natural eloquence, various beauties, and ſublime excellencies in the ſacred writers of the New Teſtament, will, I hope, be clearly and fully ſhewn in the ſequel of this Eſſay.

To prove the eloquence of the ſacred writers, we are to conſider that there are two ſorts of eloquence. The one only ſo call'd and eſteem'd by people of weak judgment, and vicious taſte, empty ſophiſts and rhetoricians; which conſiſts of over-labour'd and poliſh'd periods, gaudy em-

[5] Tull. de Orat. 1. p. 6. Ed. Pearce.

belliſhments,

belliſhments, artificial tranſitions, words that ſound big, and ſignify little, formal figures; an affected ſpruceneſs, and exceſſive delicacy of ſtyle. This affectation and formality the ſacred writers are utter ſtrangers to. This is a vain and childiſh eloquence, deſpis'd and rejected by all the great and wiſe men among the *Greeks* and *Romans*. *Iſocrates*, though pure and clean in his language, is not of equal value with the other genuine claſſics; becauſe he is too ſolicitous about poliſhing and evening his periods; and is more remarkable for an empty elegance, and artificial turn of words, than for noble and vigorous thoughts [6].

This falſe-nam'd and counterfeit eloquence the great *Socrates* diſavows in the very expreſſion of St. *Peter* —— *It does not become me to appear before you at this age, like a boy, affectedly turning and labouring words* [7]. Yet though he diſavows the tinkling ſtyle, and falſe eloquence of ſophiſtry, he was a great maſter of true natural eloquence; if we will take the judgment of the ancients, particularly of *Cicero* himſelf, as great a judge and example of eloquence as *Greece* or *Rome* can produce. " He was, ſays that ſound " critic, by the teſtimony of all the learned, and " the judgment of all *Greece*, to whatſoever he

[6] Tull. de Orat. 3. p. 342.

[7] Πλάττοντι λόγους, Plat. Apol. Soc. p. 2. Ed. Camb. πλαστὸς λόγος is an *artificial, deluſive, plauſible, falſe word* or *ſpeech*. So the oriental tranſlators of the New Teſtament tranſlate it in St. *Peter*. So the great *Plato* takes it: Οἱ μὴ πλαστῶς, ἀλλ' ὄντως φιλόσοφοι, Sophiſta. p. 216. l. 5. ante D. Vid. St. Chryſoſt. in St. Johan. Præf. p. 561.

" turn'd

" turn'd his genius, without diſpute, the chief " of all their orators and philoſophers in pru- " dence and ſharpneſs, in pleaſantneſs and cloſe " and quick diſcernment: in eloquence, variety, " and copiouſneſs [8]."

The great St. *Paul*, when he tells the *Corinthians* that he came not to them *in excellency of ſpeech or of wiſdom*, only rejects the vain philoſophy and ſophiſtical eloquence of the pagan world; and ſuch methods of ſetting himſelf off, as the intruders and falſe Apoſtles us'd, who made a party againſt him. On which words this is St. *Chryſoſtom's* paraphraſe —— " I came not to you " framing ſyllogiſms, or falſe and captious rea- " ſonings [9]."

2. True native eloquence conſiſts in proper and perſpicuous words, in uſeful and ſound ſenſe, in clear and convincing reaſon; in ſhort, in ſuch a ſtyle and manner of ſpeaking as is proper and ſuitable to the ſubject; and ſuch as is apt to teach, to affect, and perſuade [1].

Of this the ſacred writers, and particularly St. *Paul*, ſo rudely attack'd by ſome critics, were great maſters. St. *Paul* did not pretend to conquer the ſophiſtry, power, and prejudices of *Jews* and *Pagans* by any wiſdom or eloquence merely human: He had the power of miracles, the aſſiſtance of the Eternal Spirit of reaſon and perſuaſion, that enabled him to conquer all oppoſition, and extend the triumphs of the croſs

[8] Tull. de Orat. 305, 306.
[9] 1 Cor. ii. 1. Συλλογισμῶς πλέκων ἢ σοφίσματα.
[1] Tull. de Orat. 56, 295, 252.

thro' the whole world. Yet theſe divine gifts and graces did not ſuperſede his own natural or acquired abilities. He did not labour after the beauties of language and eloquence, but they naturally attended and accompanied the fervor and wiſdom of his Spirit. As we believe neither he nor the other inſpir'd writers ſtudy'd or labour'd their periods; yet we find in their writings periods as full, as noble, as agreeably diverſify'd, as any *Greece* or *Rome* can produce. When the great Apoſtle ſays of himſelf, that he was *rude in ſpeech* [2], in my opinion he ſpeaks not of his writings, but his diſcourſe and preaching, when he prov'd every thing by a miracle. Rude in ſpeech is one that ſpeaks plain language, like a private and ordinary perſon; and ſuch language muſt be us'd to the perſons he was to addreſs.

" But by this, ſays the great and judicious " Dr. *Stillingfleet* [3], the Apoſtle does not reject " manly and majeſtic eloquence; for that were " to renounce the beſt uſe of ſpeech to the con- " vincing and perſuading mankind. He only " aſcribes the ſucceſs of his preaching not to his " own unaſſiſted abilities, or mere human me- " thods of perſuading; but to the bleſſing of " God, and the demonſtration of miracles giving " full power and efficacy to his words. For " though the Apoſtle has no ſtudied turns, nor " affected cadences, and does not ſtrictly obſerve

[2] 2 Cor. xi. 6.

[3] Volume of Sermons IV. p. 461, 462. Paulus Græci penè ſermonis fuit imperitus. Hieron. Atqui de Paulo non ita judicârunt Athenæ ipſæ. Neque Portius Feſtus, quod barbarè imis & obſcurè loqueretur, Beza in Acta Apoſt. x. 46.

" (no

" (no true genius does) the rhetoricians rules in " the nice placing of his words; yet there is great " ſignificancy in his words, height in his ex- " preſſion, force in his reaſonings; and, when " occaſion is, a very artificial and engaging way " of inſinuating into the mind of his hearers. " Witneſs his ſpeech at *Athens* on the occaſion " of the inſcription on the altar to the unknown " God, and before *Agrippa* and *Feſtus*, &c."

This conceſſion of St. *Paul* is by ſome thought to be ironical, as ſeveral paſſages in this epiſtle and others muſt be. As ἀφροσύνη in the firſt verſe cannot be put farther than for the neceſſity of a modeſt defence of himſelf [4]. According to the notion of the excellent Dr. *Bull* [5], St. *Paul* in this place does not ſpeak of his ſtyle or the character of his language; but rather owns himſelf to be an indifferent ſpeaker by reaſon of ſome bodily infirmity, which render'd his perſon leſs graceful, and his ſpeech and delivery leſs acceptable. He repreſents the ſchiſmatical *Corinthians* and their deceivers as ſcornfully inſulting him, that his bodily preſence was weak, and his ſpeech contemptible [6]: Though the malice and impudence of the falſe pretenders cou'd not hinder 'em from acknowledging that his letters were weighty and powerful [7].

[4] Vid. *Locke* on the place. 1 Cor. iv. 8. Vid. Chryſoſt. in loc.

[5] Sermons and Diſcourſes, Vol. I. p. 203, 204.

[6] Ἀσθενὴς, *infirm, weak*, or *ſickly*.

[7] Αἱ μὲν ἐπιστολαὶ — βαρεῖαι καὶ ἰσχυραί.

And though it ſhould be allow'd (which is not reaſonable) that St. *Paul* ſpeaks of his ſtyle and manner of writing, 'tis the opinion of the beſt and greateſt number of commentators, and many of them alſo poſſeſs'd and prejudic'd with the notion of ſoleciſms in the New Teſtament, that the impudence of falſe Apoſtles cou'd not but own, what the modeſty of the true Apoſtle and faithful ſervant of *Jeſus Chriſt* ſuppreſſes and conceals. *Beza* ſpeaks very fully upon this text: "What! was St. *Paul* ignorant of ſpeaking, and "mute, as *Jerom* ſuppoſes? No; I rather fol- "low the opinion of *Chryſoſtom* and the moſt "learned of the *Grecians*, and indeed reaſon it- "ſelf. Tho' he did not want the natural and "genuine ornaments of vigorous eloquence, yet "I acknowledge he would not make uſe of the "ſophiſtical arts of falſe rhetoric. It being his "intention to carry mens minds to *Chriſt* by "the power of the Spirit; not to allure 'em by "fawning ſpeeches after the manner of flatterers. "But when I more nearly view the nature and "character of his language, I find no grandeur "of ſpeech in *Plato* himſelf like to him, as often "as he pleaſes to thunder out the myſteries of "God; no vehemence in *Demoſthenes* equal to "him, when he propoſes to terrify mens minds "with the fear of divine judgments; or to warn "them, and draw 'em to the contemplation of "God's goodneſs, or to exhort 'em to the duties "of piety and charity. In a word, I can find "no method of teaching more exact even in

"*Ariſtotle*

" *Ariſtotle* and *Galen*, though very excellent " maſters.

" The letters written by St. *Paul*, ſays *Piſcator*, " prove him to be endu'd with a certain natural " or rather divine eloquence; though he de- " ſignedly abſtains from the varniſh of falſe and " unnatural rhetoric."

Dr. *Whitby* has this remark upon the place: " This cannot refer to his want of eloquence or " rhetorical artifice in his compoſitions; for this " ſeems equally wanting in the Epiſtles of St. " *Peter* and St. *James*; it therefore muſt refer " to ſome imperfection in his ſpeech, which they, " the falſe apoſtles, had not." We agree with this learned gentleman, that none of the Apoſtles regarded rhetorical artifice in their compoſitions; and hope he will agree with us, that he who cannot ſee true and genuine eloquence in the apoſtolical writings, is unqualify'd to be a critic. For though the Doctor has made eloquence and rhetorical artifice equivalent expreſſions, 'tis certain they are different things, and one may be where the other is not.

In purſuance of what we have before advanc'd, 'tis not unuſual in the beſt orators to conceal or leſſen their own eloquence, in order to inſinuate what they ſay with more force and advantage. Indeed nothing can be more noble and eloquent than that very chapter where St. *Paul* ſpeaks of the rudeneſs of his ſpeech. " Being forc'd, ſays " the great St. *Auguſtin*, for the preſerving his " authority, and preventing the perverſion of " the *Corinthians*, to extol himſelf in that place

" where he declares the folly of ſo doing —
" in ordinary caſes, and without neceſſity —
" with what eloquence and wiſdom doth he
" perform it?"

The ſacred writers are earneſt and fervent: they ſpeak of things within their knowledge; are thoroughly acquainted with, and zealouſly concern'd in the importance of the great things they deliver. Theſe good diſpoſitions and qualifications produce a ſtyle natural, unaffected, and lively; which is admirably fitted to convince and inflame the readers. For *he that hears* or reads *will never be effectually inflamed, unleſs the diſcourſe come to him fervent and glowing* [8].

The ſtyle of the Goſpel is even, clear, and uniform; has all the excellencies, which *Tully*, and great authors after him, require to the conſummation of an hiſtorian: the order is regular, the diction pure, pleaſant, ſhort, and noble.

Our bleſſed Saviour, in his ſermon upon the mount, delivered himſelf with the utmoſt dignity and authority, in terms perfectly becoming the great teacher and lawgiver of mankind. His method is plain and natural; his expreſſions conciſe and clear; and the diction beautiful and majeſtic. That Divine Perſon ſpoke to the wonder of his hearers with full authority and aſſurance; and with a mighty power and conviction. It may not be improper or diſagreeable to hear the learned and judicious Mr. *Reading* ſpeak upon this

[8] Tull. Orator. 162. l. 14. Nec unquam is, qui audiret, incenderetur, niſi ardens ad eum perveniret oratio.

ſubject

ſubject in different words much to the ſame purpoſe [9].

" This whole ſermon was ſo ſubſtantial and " momentous, deliver'd with ſo much plainneſs " and perſpicuity, and with ſuch majeſty and au- " thority, ſo different from the formal and un- " edifying lectures of the *Scribes*, that it had a " wonderful influence upon the people; they " were aſtoniſh'd at it.

" That admirable diſcourſe in St. *John*, where- " by our Saviour took leave of his Apoſtles, ſays " a great man, expreſſes ſo much wiſdom and " goodneſs, ſuch care and concernment for his " poor diſciples to ſupport their ſpirits, when he " ſhould be gone, that he ſeems only to take " care to comfort them, and takes no notice of " his own approaching agonies. In that fare- " wel diſcourſe the chief myſteries, doctrines, " and moſt ſovereign conſolations of Chriſtianity " are in one view, and in the moſt ſatisfactory, " moving, and emphatical manner repreſented " and laid before us: never was majeſty and " divine power expreſſed in terms of greater " magnificence and loftineſs; nor infinite good- " neſs and compaſſion deſcrib'd in words ſo en- " couraging, in language of ſuch gracious and " adorable condeſcenſion [1].

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[9] Mr. *Reading*'s Life of Chriſt, p. 132, 133.

[1] As is the majeſty of thoſe divine diſcourſes, ſo is the mercy of them. One great end of our Saviour's declaration of his ſovereign majeſty and intereſt both in heaven and earth, in ſuch variety of noble and full terms, ſeems to be the more effectually to adminiſter ſtrong conſolations to his ſorrowful diſci-

" I am very confident, ſays a polite and ſound " critic, whoever reads the Goſpels with an heart " as much prepar'd in favour of them, as when " he ſits down to *Virgil* or *Homer*, will find no " paſſage there, which is not told with more na- " tural force than any epiſode in either of thoſe " wits, who were the chief of mere man- " kind" [2].

The canonical letters of the Apoſtles are generally written in an eaſy, pleaſant, and familiar ſtyle, very proper to inſtruct, move, and engage. 'Tis highly entertaining and inſtructive to both the learned and the pious reader to obſerve, that in many paſſages the plaineſt and moſt unlearned of the ſacred college are, by the nobleneſs of their ſubject, and the aſſiſtance and inſpiration of their divine director, rais'd to a ſurpriſing grandeur and ſublimity of ſtyle: and that even the plain fiſherman St. *Peter*, without the advantage of learning and polite education, is ſometimes equal in the *marvellous* and *majeſtic* to the learned ſcholar of *Gamaliel*, and great *Doctor* of the *Gentiles*. Theſe ineſtimable writings have equal plainneſs and power; are ſuited to the capacities of the weakeſt, as well as the conviction of the wiſeſt. They have ſtrong ſenſe in common words; and plainneſs with ſublimity. They have no unnatural rants, no ſwelling words of vanity; but the amiable, great, and noble ſimplicity of language reigns in them; and they always give their reader an

ples; to encourage their intire dependence upon his protection, and their expectation of all happineſs from his infinite power and goodneſs.

[2] Guardian, Vol. I. Numb. 21. p. 85.

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undiſguis'd and moving deſcription of all the ſentiments of man's heart.

The ſacred writers are, as we hinted before, ſincere good men, intirely poſſeſs'd with their ſubject, fully perſuaded of its truth, and vehemently affected with its infinite importance: Therefore their language is proper and emphatical, the natural reſult and product of ſuch ſound principles; ſuch an impartial regard for truth, ſuch love and reverence for the majeſty of God, and ſuch unfeigned good-will to mankind [3]. And certainly the ſublime notions, myſteries, and morals of the New Teſtament, with the immenſe variety of the hiſtorical narration, expreſs'd in a plain unaffected ſtyle, and a graceful and beautiful ſimplicity, with the appearance of ſome little confuſion, ſoleciſms, and neglect of grammar (as ſome judge) will give greater pleaſure and improvement to men of taſte and genius, and better deſerve the title of eloquence with capable judges, than all the tedious exactneſs, meaſur'd periods, and ſpruce embelliſhments of low and conceited writers; who are rather ſcrupulous than judicious, who are deficient in ſenſe, and ſuperfluous in words. Nature and reaſon confirm this; and the great men of all ages and countries have been of this ſentiment, and will be for ever.

Longinus, in effect, throughout his whole book, tells you, That the great and immortal wits of antiquity rais'd their reputation, and charm'd and

[3] Pectus eſt enim quod diſertos facit, & vis mentis, Quintil. Inſtit. Or. 10. p. 605.

conquer'd mankind by the greatneſs and ſublimity of their thoughts; which made 'em often overlook leſſer matters, and deſpiſe a ſcrupulous accuracy [4].

Demetrius Phalereus ſays, "Too much accuracy is a mark of a low genius: That a ſtrong paſſion will only admit of plain and unaffected language; and that too much ſcruple and labour about the equal meaſure of the ſeveral members of a period, and the oppoſitions being perpetually preſerv'd, checks the vehemence of the thought, and enfeebles the diſcourſe [5]." *Tully* tells us, "That words and expreſſions are always in his judgment ſufficiently adorn'd, if they be ſuch, that they ſeem to proceed from the ſubject and nature of the thing itſelf [6]".

Let us hear a noble ſcholar and critic of our own. "It is certainly a fault in oratory to be curious in the choice of words; a bold period, though againſt rule, will pleaſe more than to be always in phraſe; and a decent negligence is often a beauty in expreſſion, as well as dreſs; whereas by being over correct, or always flouriſhing, our periods become either too luſcious, or too ſtiff [7]". "Whoever looks into the laws of the Goſpel, ſays the learned Biſhop *Kidder* [8], may ſoon diſcern that it

[4] Longin. de Sublim. c. 32, 34, 35. p. 180, &c.
[5] Demetr. Phaler. c. 27. p. 23.
[6] Tull. de Orat. p. 176.
[7] *Baker*'s Reflect. on Learning, Chap. 4. p. 51, 52.
[8] Demonſtrat. of Meſſias, P. I. p. 150.

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" is a bleſſed inſtitution —— It is full of weighty " principles, of divine and heavenly precepts, of " the moſt endearing and pathetic motives to " obedience. It hath nothing trifling in it, but " is fraught with a wiſdom that is divine; and is " plac'd above the contempt and ſcorn of men. " It commends itſelf to the conſciences of all " that are ingenuous and inquiſitive: and no man " will ſpeak evil of it, but a fool that under- " ſtands it not, or the debauch'd ſinner who is " condemned by its precepts, and denounc'd " againſt by its ſevereſt menaces." The great *Picus Mirandulanus* ſpeaks with excellent judgment in his letter to *Hermolaus Barbarus*: " The holy Scripture, ſays he, is not only ca- " pable of perſuading and moving; but it con- " ſtrains, it drives, it forces. The words of the " law ſeem to be rude and barbarous; but they " are powerful, full of life and fire, piercing the " moſt ſecret receſſes of the ſoul; and transform " the whole man by a marvellous change." " 'Tis impoſſible, ſays the excellent *Du Pin*, who " cites this author, to form a righter judgment " of the ſtyle of holy Scripture; and this opinion " is much more becoming not only a Chriſtian, " but alſo a wiſe man, than that of ſome gram- " marians, who have had ſo little ſenſe, as to " deſpiſe the ſtyle of the holy Scripture, and diſ- " ſuade Chriſtians from reading it, for fear of " corrupting their ſtyle; whereas nothing can " be more proper to form and elevate the mind, " and give it a true taſte of eloquence, than the

" ſacred writings [9]." I finiſh this chapter with an admirable paſſage out of Mr. *Leſley* [1]; " The heathen orators have admir'd the ſublime " of the ſtyle of our Scriptures. No writing in " the world comes near it, even with all the " diſadvantage of our tranſlation, which being " oblig'd to be literal, muſt loſe much of the " beauty of it." After this great man has very juſtly prais'd the plainneſs and ſuccinctneſs of the hiſtorical part, the melody of the *Pſalms*, the inſtruction of the *Proverbs*, and the majeſty of the *Prophets*, he is tranſported with a pious and juſt admiration of that eaſy ſweetneſs which is ſo charming, ſo prevalent in the New Teſtament. " Where, ſays he, the glory of heaven is ſet " forth in a grave and moving expreſſion; which " yet reaches not the height of the ſubject; not " like the flights of rhetoric, which ſet out ſmall " matters in great words. But the holy Scriptures " touch the heart; raiſe expectation; confirm " our hope; ſtrengthen our faith; give peace of " conſcience and joy in the Holy Ghoſt, which " is inexpreſſible." I ſubjoin to this juſt and admirable account of this great man of the nobleneſs and natural eloquence of the ſacred writers in general, an account of a particular paſſage in St. *Luke*, by a very ſound and judicious critic; which I always read with pleaſure, only inferior to that which the *divine original* gives me. 'Tis the account of the manner

[9] Du Pin. Can. of Old and New Teſt. B. 1. ch. x. Sec. 1. p. 269. Eng. Tranſl. London, 1699.

[1] Demonſtration of Chriſtianity, p. 153, 154.

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of our Saviour's joining with two diſciples on the way to *Emmaus*, as an ordinary traveller, and taking the privilege as ſuch to inquire of them what occaſion'd a ſadneſs in their countenances, *&c.*

" Their wonder, ſays he, that any man ſo " near *Jeruſalem* ſhou'd be a ſtranger to what " had paſs'd there; their acknowledgment to " one they met accidentally, that they had be- " lieved in this prophet; and that now the third " day after his death they were in doubt as to " their pleaſing hope, which occaſion'd the hea- " vineſs he took notice of; are all repreſented in " a ſtyle which men of letters call the great and " noble ſimplicity. The attention of the diſci- " ples, when he expounded the Scriptures con- " cerning himſelf, his offering to take his leave " of them, their fondneſs of his ſtay, and the " manifeſtation of the great gueſt whom they had " entertain'd, while he was yet at meat with them, " are all incidents which wonderfully pleaſe the " imagination of a Chriſtian reader; and give " to him ſomething of that touch of mind which " the brethren felt, when they ſaid one to an- " other, *Did not our hearts burn within us while* " *he talked to us by the way, and while he opened* " *to us the Scriptures* [2]?

[2] Guardian, Vol. I. Numb. 21.

CHAP.

CHAP. IV.

Wherein a fuller account is given of the judgment of the fathers, and particularly of the Greek *fathers, upon the ſtyle and eloquence of the ſacred writers of the New Teſtament.*

§. 1. HOw far the *Greek* fathers were judges of the ſtyle of the New Teſtament, I do not pretend to diſpute. That the ſacred writers ſhunn'd all ſcrupulous and artful compoſition of words, and what the Scriptures call the wiſdom of men; and that divine providence accommodated the language of Scripture not only to the learned among the *Greeks*, but to the idiotiſm of the multitude; and that the forcible eloquence of their ſanctity, and the loftineſs of their thoughts and ſentiments excus'd and made up the want of elegance in their words, and the ſimplicity or lowneſs of their ſtyle in ſome places, we ſhall readily allow; and believe it cannot contradict any thing we have affirmed, nor do the leaſt prejudice to the ſacred cauſe we are humbly defending. To affirm that the language of the New Teſtament is ſometimes idiotical,

idiotical, is to ſay nothing in this diſpute, becauſe we grant it; and people of different ſentiments from us, can make no advantage of it: the language of the ſublimeſt authors of *Greece* is, upon occaſion, idiotical and vulgar.

To affirm 'tis baſe, and full of barbariſms, ſounds a little harſh to a Chriſtian ear: but boldly to affirm 'tis abſurd, is abominable, and what neither God nor man can bear. Can any word be apply'd to thoſe holy writings dictated and directed by the Eternal Spirit of wiſdom and perſuaſion, which perpetually, and in all good authors bears a bad and odious ſenſe? And if it ever be taken in a good one, I will give up this cauſe for ever.

That we may the better underſtand what were the ſentiments of the fathers concerning the ſtyle of the New Teſtament, and how far we ought to rely upon their judgment, theſe following things may be conſidered.

1. Thoſe fathers, who in ſome places have written that the ſacred authors were not eloquent, and that the ſtyle of the holy Scriptures was ſometimes idiotical and low, cou'd not ſpeak of natural and true eloquence. They meant that the ſacred writers did not affect rhetorical flouriſhes, and the vain pomp and childiſh decorations of ſophiſtry. Not one father ever affirm'd that there was no eloquence in the ſacred books; or that the ſimplicity and plainneſs of thoſe admirable writings were mean and contemptible. No; intirely on the contrary, they acknowledge them to have an inimitable majeſty and grandeur, very conſiſtent

conſiſtent with, and improv'd by ſuch a natural and beautiful ſimplicity [3].

2. Many of the *Greek* fathers were unacquainted with the *Hebrew* language; and therefore the oriental phraſes, the *Hebraiſms*, and *Syriaſms* ſo often found in the New Teſtament, gave them offence, and were look'd upon by them as blemiſhes of the *Greek*, and plain ſoleciſms. But *Hebraiſms* and ſoleciſms are, by the acknowledgment of our adverſaries, quite different things. Father *Simon* is intirely with us in this: "One "may further obſerve, ſays he [4], that if the "ancient church writers had underſtood *Hebrew* "as well as *Greek*, they would not have found "the ſtyle of the ſacred books ſo barbarous as "ſome of them have believed." And ſpeaking particularly of the unaccountable boldneſs of St. *Jerom*'s cenſures of the ſacred writers: "I am, "ſays that learned critic, aſtoniſhed that St. *Jerom*, "who was maſter of the two languages, has not "rather taken this method to explain what ap-"pear'd ſingular in their ſtyle (*i. e.* to ſhew the "*Hebraiſms*) than to accuſe the divine writers of "ſoleciſms and barbariſms."

3. 'Tis plain that the fathers often make conceſſions, as to the lowneſs and meanneſs of the ſacred writers in their ſtyle, which go much too far, that they may the more prevalently ſet off the piety, zeal, and indefatigable diligence of the preachers and writers, and more glorioufly mag-

[3] Vid. Du Pin. Hiſt. of Can. of the Old and New Teſt. B. 1. C. 10.

[4] Hiſt. Crit. du Teſt. Nouveau, c. 26. p. 315.

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nify the power and majeſty of God, which ſo wonderfully accompanied and proſpered their miniſtry; and accompliſhed ſuch mighty works by ſuch weak inſtruments.

The primitive Chriſtians, in their diſputes with Pagan adverſaries, generally dropt the eloquence of the firſt preachers and writers of our holy religion: not that they gave up even that, or believ'd there was no true eloquence in them; but they put the cauſe upon its ſupreme dignity and merit, the ſanctity and purity of the doctrine, the demonſtration of miracles, the ſpeedy victory and large triumphs which thoſe deſpis'd preachers and doctrines made over all the prejudice, power, wit, learning, and malice of the whole World. 'Tis upon this foot that St. *Chryſoſtom* exhorts Chriſtians freely to own that the Apoſtles were ignorant or unlearned; ſuch an accuſation being not any reflection on them, but their praiſe and glory. St. *Chryſoſtom* reproves a private Chriſtian for pretending to diſpute with a Pagan, and preferring the eloquence of St. *Paul* to that of *Plato*, becauſe he ought to have ſtood to the plain and reſiſtleſs proofs of the divine power and authority of our Saviour and his Goſpel, which conquered all the oppoſition of earth and hell. Common Chriſtians are ſeldom much acquainted with ſtyle and criticiſm; and 'tis not proper for them to enter into diſputes of that nature, they having not learning and abilities to manage 'em; and the beſt cauſe may be expos'd and ſuffer by the ignorance and too forward zeal of an incompetent defender.

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Had this learned father himſelf been pleaſed to engage in the forementioned diſpute, I believe no Pagan opponent upon earth could have gain'd much advantage; or proved that the Philoſopher had any mighty ſuperiority over the Apoſtle. For there is not one beauty or grace of genuine and rational manly eloquence, but he produces and admires in the divine writings of the great St. *Paul.* Therefore, when the ſame father ſays, there's no vehemence of oratory in this victorious preacher, that he ſhews no ſtrength and force of words, but all the contrary; St. *Paul* being, continues he, illiterate or ignorant to the utmoſt degree of ignorance [5]; if his orations upon St. *Paul* be allow'd genuine, and the father at all conſiſtent with himſelf, theſe lowering expreſſions muſt be meant of the noiſe and vain bluſter of ſophiſtical and falſe eloquence; ſuch as the greateſt and beſt writers and judges of all ages have rejected and deſpis'd.

That St. *Paul* did not want true and natural eloquence was St. *Chryſoſtom*'s opinion, declar'd in a thouſand places. When the objection is made in the fourth book of the *Prieſthood*, that St. *Paul* himſelf ſeem'd to neglect eloquence, and declares that he was *rude in ſpeech*, the father anſwers, That many people call'd to holy orders indulg'd themſelves in neglecting the proper means to attain true learning, becauſe they miſtook the great Apoſtle, not being able to ſearch

[5] Δεινότης ῥητορείας —— ὃ λόγων ἰσχὺν ἐπιδεικνύμενος, ἀλλὰ καὶ τἐναντίου ἅπαν τὴν ἐσχάτην ἀμαθίαν, ἀμαθὴς ἦν —— Orat. 4. de S. Paulo, Vol. VIII. Hen. Savile, p. 45.

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out the depth of his meaning, nor to underſtand the ſenſe of his words. " St. *Paul* indeed diſ-
" avow'd and had no occaſion for the ſuperfluous
" ornaments, for the jingling and ſophiſtry of
" profane eloquence [6], but he could with re-
" ſiſtleſs force and vehemence vindicate the
" doctrines of truth. And let no man, to ex-
" cuſe his own idleneſs, preſume to deſpoil the
" bleſſed Saint of that greateſt of ornaments, and
" higheſt of praiſes. Whence, I pray, did he
" confound the *Jews* at *Damaſcus*, when he had
" not yet begun to work miracles? How did he
" baffle the *Greeks*? and why was he ſent to
" *Tarſus*? Was not that after he mightily pre-
" vailed by eloquence, and preſt 'em ſo cloſe,
" that when they could not bear the diſgrace of
" being conquer'd, they were enrag'd and pro-
" voked to murder him?

" Nor can any man ſay that St. *Paul* was in
" high admiration with the multitudes for the
" glory of his miracles; and that thoſe who
" engag'd him were conquered by his ſuperior
" reputation: for hitherto he had only conquered
" by his eloquence. Againſt thoſe perſons who
" began to ſet up *Judaiſm* in *Antioch*, by what
" means did he engage and contend? Did the
" famous *Areopagite* of that moſt ſuperſtitious
" city, together with his wife, adhere to him
" upon any motive but that of his preaching?
" When therefore it appears, that before he

[6] Τὴν τῶν ἔξωθεν λόγων τερθρείαν, τὸν τερίεργον τῶν ἔξωθεν καλλωπισμόν. De Sacer. 4. p. 186, 188. Camb. 1712.

" worked

" worked miracles, and in the midſt of his " miracles, he uſed much eloquence; how then " will men dare to call him *rude*, ἰδιώτης, " who was exceedingly admir'd for his diſ- " puting and preaching? For what reaſon did " the *Lycaonians* ſuppoſe him to be *Mercury*? " for that *Barnabas* and he were eſteemed to be " gods, was to be aſcrib'd to their miracles; " that he was eſteem'd *Mercury*, was not from " the miracles, but his eloquence [7]. Wherein " had this bleſſed man the advantage of all the " Apoſtles? Whence comes it that he is cele- " brated all over the world? Whence is it that " he is exceſſively admir'd above all, not only " by us, but by *Jews* and *Gentiles*? Is it not " from the excellency of his epiſtles; thoſe " admirable epiſtles fill'd with divine wiſ- " dom?"

Any one that looks into this learned and eloquent father's commentaries and diſcourſes upon St. *Paul*'s writings, will find that there's not one beauty of ſtyle, or grace of ſound eloquence, recommended by any good critic, or practiſed by any noble author, but what he frequently remarks and admires in that inſpir'd writer. He gives you innumerable inſtances of that great and marvellous man's prudence and judgment, the dexterity of his addreſs, and inſinuation into the

[7] Πολλῷ κεχρημένος τῷ λόγῳ —— Τέως γὰρ ἀπὸ τοῦ λέγειν μόνον ἐκράτει —— καὶ ἀ κράτος ἐνίκα τῷ λόγῳ. St. Chryſ. de Sacerd. l. iv. 188, 190. Cantab. 1712. 'Tis plain from the context that λόγος and λέγειν here ſignify true perſuaſive eloquence, as they do in the beſt *Greek* writers: ἀλλὰ τῶν λόγων; *on the account of his eloquence?* Demoſt. Mid. p. 406. l. 4.

favour

favour and good opinion of thoſe to whom he ſends his letters, in order to do them the moſt important ſervices, and engage them to conſult their own true intereſt and happineſs in doing much good [8]. How often does he admire his accuracy in the choice of the moſt nobly-ſtrong and expreſſive words; his ſharpneſs and vivacity; the beautiful vehemence and pathos of his ſtyle; the ſuitableneſs of his expreſſions to perſons and things; his moving condeſcenſion, and reſiſtleſs power of perſuaſion; his juſt conſequences, and the cloſeneſs and conviction of his reaſonings?

After St. *Chryſoſtom* has admir'd and ſet out the ſtrength and beauty of the expreſſion in that noble paſſage, *Rom.* viii. 35. he concludes with thoſe very remarkable and lively words: "St. *Paul* "runs over an immenſe ocean of dangers, and "repreſents all things terrible to mankind in one "emphatical word." After he has accurately ſhew'd the winning addreſs, and conquering tenderneſs, the eloquence and innumerable graces of the Epiſtle to *Philemon* in the twentieth verſe, he cries out in admiration and tranſport, "What "ſtone would not theſe words have mollify'd! "what wild beaſt would not they have tamed!" We muſt almoſt tranſcribe this great man's works, if we were to give a full account of all the encomiums he beſtows upon the noble

[8]. Σκόπει σύνεσιν, εἴδες μεθ' ὅσης ἐπιεικείας ἄρχεται, 1 Cor. xv. 1, 2. p. 494. Τὰς παραινέσεις μετὰ ἐγκωμίων δεῖ ποιεῖσθαι. ——— θέα πῶς συνετῶς, Phil. ii. 12. p. 45. Philemon xvi. p. 418, 419. 1 Cor. xv. 13. p. 503. 1 Cor. xv. 8. 498, ad fin. ——— Rom. xii. 2. 175. Epheſ. iv. 17.

eloquence

eloquence and incomparable graces of St. *Paul*. I ſhall only refer my reader to a few paſſages below [9], and to the great author himſelf.

Origen takes notice of ſoleciſms (as he calls 'em) in the ſacred writings of the Old and New Teſtament; and deſires the readers of thoſe ineſtimable books not to take offence at 'em. But what are thoſe ſoleciſms? Exchange of perſons, ſudden tranſition from one number to another, with a ſeeming violation of common grammar. But they are really beauties in ſtyle; and the great man himſelf gives the reaſon of thoſe changes; and we have in the firſt part of this work juſtify'd theſe liberties by parallel places, out of the moſt valuable claſſics [1]. When *Celſus*, and others of his opinion and party, charge the writers of the New Teſtament with lowneſs and meanneſs of ſtyle, they mean, there are not in them thoſe gawdy decorations and ornaments of ſophiſtical language ſo much admir'd and practis'd in thoſe times: when florid declamation, and a jingling and ſtudy'd oppoſition of words, and arrangement of periods, had almoſt driven good

[9] Μεθ' ὑπερβολῆς καὶ πολλῆς θερμότητος ταῖς λέξεσι κέχρηται, Rom. viii. 32. p. 128. 1 Cor. iv. 9. p. 314, 315. Rom. v. 5. p. 67. 2 Cor. xi. 1, 2. p. 666. Ὅρα πῶς πανταχοῦ τὰς ἐπιτάσεις ζητεῖ. Οὐ γὰρ εἶπε μεταδίδοτε μόνον, ἀλλὰ μετὰ δαψιλείας, οὐδὲ προΐσασθε, ἀλλὰ μετὰ σπουδῆς, οὐδὲ ἐλεεῖτε, ἀλλὰ ἱλαρῶς, &c. Rom. xii. 11. p. 181. Εἴδες πῶς ἄριστα συλλογίζεται, &c. 1 Cor. xv. 12. p. 503.

Eloquentiam Pauli multis meritò celebrat Chryſoſtomus —— Photius Ep. 165. —— Hieronymus item, nè de aliis dicam, & Euſebius III. 24. Hiſt. eum vocans, πάντων ἐν παρασκευῇ δυνατώτατον λόγων νοήμασί τε ἱκανώτατον γεγονότα, Fabricii Bibliothec. Græc. lib. iv. cap. 5. p. 152.

[1] Vid. Part I. [p. 49, 50, &c.

ſenſe,

ſenſe, and ſound natural eloquence, out of the world. *Origen* ſays, that the deſign of the diſciples of *Jeſus*, and the publiſhers of Chriſtianity, was to ſerve and convert mankind, and therefore it moſt anſwer'd their end, and charitable deſign, to uſe common and plain language, which the learn'd and the unlearn'd would underſtand.

« Our Prophets, Jeſus, and his Apoſtles con-
« ſidered and had regard to that manner of
« language, which not only expreſs'd the truth,
« but was powerful and proper to engage
« the multitude. That all at laſt being con-
« verted and brought over, they might gladly
« receive thoſe myſteries, which were contain'd
« in expreſſions that appear'd or were eſteem'd to
« be low and vulgar. Upon that grand expreſſion
« of St. *Paul*, ——— *We ſpeak wiſdom among*
« *them that are perfect, the wiſdom of God in a*
« *myſtery; even the hidden wiſdom which God*
« *ordain'd before the world to our glory*, he diſ-
« courſes thus: We thus apply ourſelves to thoſe
« who are of the opinion of *Celſus*. Had *Paul*
« no notion of excellent wiſdom, when he
« promis'd he would ſpeak wiſdom among the
« perfect? But if he (*Celſus*) according to his
« uſual aſſurance, ſhall ſay, that *Paul* had no
« wiſdom when he pretended to theſe things, we
« will make this reply: —— Do you explain the
« epiſtles of him that ſaid theſe things, and when
« you have deeply conſider'd the meaning of
« every word in 'em (for example in thoſe to the
« *Epheſians*, *Coloſſians*, *Theſſalonians*, *Philippians*,
« and *Romans*) ſhew me theſe two things, both

« that

" that you underſtand the diſcourſes of St. *Paul*,
" and that you can prove 'em weak and fooliſh.
" But if he apply himſelf with attention to the
" reading of them, I am well ſatisfy'd that he
" will either admire the underſtanding of that
" excellent man that expreſſes grand ſenſe in
" plain and common language; or if he does
" not admire it, he himſelf will appear ridi-
" culous [2]."

When St. *Paul* ſays, *My ſpeech and my preaching was not with inticing words of man's wiſdom*, he does not undervalue his own reaſoning and ſtyle, only diſavows the ſubtilties of the pagan philoſophy, and their ſophiſtical oratory; but ſhews that no arguments or language can avail to reform and bring human ſouls to the love of God, and a true ſenſe of their duty, without divine aſſiſtance and inſpiration. So *Origen* directly takes it: " The Divine Word here affirms, that what
" is ſpoken is not ſufficient (although in itſelf
" true and proper to perſuade) to reach the ſoul
" of man; unleſs power be given from God to
" the ſpeaker, and grace ſhine out in the ex-
" preſſion which is communicated from heaven
" to thoſe who ſpeak with force and effi-
" cacy " [3]. This very learned man might have ſhewn to his inſolent adverſary examples of other ſtyles beſides the plain and vulgar in the writers of the New Teſtament (as we ſhall hereafter fully prove); but as he took but little care of his own ſtyle, he was content to admire the

[2] Orig. contra Celſ. l. iii. p. 122. Ed. Spencer. Cantab. 1677.

[3] Orig. cont. Celſ. l. vi. p. 276.

good

good ſenſe, the plain and perſpicuous language, and the mighty power of perſuaſion which are in every page of thoſe divine authors; without either endeavouring to clear them of the imputation of ſoleciſms, or regarding thoſe numerous ſublime graces and ſovereign beauties of ſtyle, which any fair and capable critic muſt diſcover, and admire in theſe invaluable compoſitions. As to the idiotical or common ſtyle, provided there be no mixture of vile and ſordid words in it (which none will preſume to ſay there is in the divine books) we have in ſome meaſure already ſhew'd *that* to be no juſt objection againſt the language of the New Teſtament; and before we finiſh this chapter, ſhall endeavour farther to prove it.

St. *Auſtin* in his admirable book of the Chriſtian Doctrine, as likewiſe in other places, judiciouſly diſcovers and illuſtrates the eloquence and beauties of the New Teſtament ſtyle. And the cauſe, we humbly defend, has more advantage from this teſtimony, than diſadvantage from the ſevere ſpeeches and bold cenſures of St. *Jerom:* Becauſe St. *Auſtin* is conſiſtent with himſelf, produces numerous grand figures, and ſublime paſſages out of the New Teſtament; which by the rules of ſound criticiſm and reaſon he demonſtrates to be truly eloquent and beautiful. St. *Jerom* ſometimes gives a very low and mean character of St. *Paul*'s ſtyle, and tells you, that that great Apoſtle was very defective in the *Greek* tongue, wherein he cou'd not ſufficiently expreſs his conceptions in a way becoming the majeſty of his

ſenſe, and the matter he deliver'd; nor tranſmit the elegancy of his native tongue into another language: That hence he became obſcure and intricate; that his ſyntax was ſcarce tolerable; and he was often guilty of ſoleciſms: and therefore 'twas not the humility of this divine writer, but the truth of the thing that made him ſay, *That he came not with the excellency of ſpeech, but with the power of God* [4].

But this venerable father is not always in this ſevere temper; but ſometimes vehemently celebrates the grandeur, propriety, and noble graces of St. *Paul*'s language. "He cries him up, ſays "the excellent Dr. *Cave* (whoſe words I uſe, be- "cauſe my own would not be ſo good) as a "great maſter of compoſition; that as oft as he "heard him, he ſeem'd to hear not words, but "*thunder*; that in all his citations he made uſe "of the moſt prudent artifices, uſing ſimple "words, and which ſeem'd to carry nothing but "plainneſs along with them; but which way ſo- "ever a man turn'd, breathed force and thunder: "He ſeems entangled in his cauſe, but catches "all that comes near him; turns his back, as if "intending to fly, when 'tis only that he may "overcome [5]".

Eraſmus, who admires the father for his variety, the weight of his ſentences, the cloſeneſs and quickneſs of his argumentations, and his eloquence, which in ſome reſpects he prefers to

[4] Vid. *Cave*'s Life of St. *Paul*, p. 117. 5. Ed. 1684.

[5] *Cave*'s Life of St. *Paul*, p. 117. Vid. ejuſd. Hiſtor Liter. in voce Hieronymus, p. 219, 220. Lond. 1688.

that

that of *Cicero* himſelf, will not be ſuppoſed to ſpeak any thing to the diſadvantage of a favourite author, whom he himſelf publiſh'd; but only what plain truth oblig'd him to ſay——On that celebrated place ſo much inſiſted upon by thoſe who undervalue the ſtyle of the ſacred writers, 2 *Cor.* xi. 6. the editor gives this account of his author: "*Jerom* is various upon this ſubject, in "many places condemning St. *Paul* as ignorant "of the more elegant *Greek*——That ſometimes "he uſes certain words peculiar to his own "country *Cilicia*, and does not anſwer the "conjunction μὲν with its correſpondent δέ. "Moreover, that in ſome paſſages he is trouble-"ſome, by the windings and turnings of his "tranſpoſitions; and ſometimes leaves his period "and ſenſe unfiniſh'd. Again, at other times, "he declaims on the contrary ſide, driving them "far off (as profane perſons) who ſuppoſe that "St. *Paul* ſpoke of himſelf here, in any way but "that of irony, or ſuppoſing without granting; "ſince he very well underſtood all the proprieties "of language, and was a perfect maſter of all "the turns of argument" [6].

As to the perplexity of the tranſpoſitions, and the inconſequence of ſome periods, with the ſeparation of μὲν and δέ, we have already ſpoken to that matter. Whereas St. *Paul* us'd ſometimes ſtrange *Greek* words, and peculiar to *Cilicia*, we

[6] ——Rurſus alias in diverſum declamat, procul ſubmovens eos, qui putant Paulum hoc ex animo dixiſſe (εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει), cùm omnes ſermonis proprietates pulchrè tenuerit, omnes argumentorum ſtrophas ad unguem calluerit.

have ſaid ſomething; but for the farther vindication of the ſacred author, we ſhall produce a paſſage out of St. *Jerom* himſelf, who tells us, that we are not to wonder if the Apoſtle ſometimes uſes words according to the cuſtom of the province in which he was born and educated; and juſtifies him by the ſame liberty taken by *Virgil*, one of the moſt judicious and accurate of the foreign authors, and the prince of *Latin* poetry [7].

§. 2. BEFORE we end this chapter, I ſhall ſpeak a word of the idiotical ſtyle, which is by ſome look'd upon as a fault in the ſacred writers: but that plain, common, and familiar ſtyle, without a contemptible lowneſs, and ſordid indecency, which reigns in the ſacred writers, eſpecially in the holy evangeliſts, is to be eſteem'd as a great excellence, and can never be too much admir'd. The plaineſt and moſt common words are ſuited to all capacities; and generally make the diſcourſe moſt uſeful and acceptable to all readers of ſound judgment. Language too metaphorical and florid, is not generally ſo well and readily underſtood by the unlearn'd; and 'tis by judicious ſcholars eſteem'd to proceed from the oſtentation and vanity of the writer, and his deſign and ambition to be applauded; and therefore it loſes

[7] Multa ſunt verba, quibus, juxta morem urbis & provinciæ ſuæ, familiarius Apoſtolus utitur.

Nec hoc miremur in Apoſtolo, ſi utatur ejus linguæ conſuetudine, in quâ natus eſt & nutritus; cùm Virgilius, alter Homerus pud nos, patriæ ſuæ ſequens conſuetudinem *ſceleratum* frigus appellat, Hieron. ad Algaſ. qu. 10.

much

much of the power of perſuaſion, which ought to be in all diſcourſe and writing.

Longinus tells you, that the idiotical phraſe is ſometimes far more expreſſive and ſignificant than artificial dreſs; for 'tis immediately known from common life: and what is uſual and common, is for that reaſon more credible [8]. The moſt eaſy, plain and common words properly put together in a diſcourſe, are capable of ſuſtaining the utmoſt ſublimity, grandeur, and majeſty of thought. *Anacreon* has innumerable beauties, and a great many ſublime paſſages expreſs'd in all ſimplicity of ſtyle, and the moſt common, eaſy, and plain words that are to be found in the *Greek* language. St. *Jerom*, ſpeaking of the *ſimplicity* and *purity* of the Apoſtle's words, which he oppoſes to a diſcourſe painted and dawbed with the falſe ornaments of rhetorical artifice, concludes pure plainneſs to be no hinderance of "grandeur and true eloquence; "For, ſays he "to *Paula* and *Euſtochium*, you will ſee as much "majeſty and comprehenſiveneſs of true wiſdom "in *theſe*, as there was arrogance and vanity in "the learned of the heathen world" [9].

[8] Longin. Sec. 31. p. 168. Sec. 39. p. 214, &c.

[9] —— Apoſtolicorum ſimplicitate & puritate verborum oratio rhetoricæ artis fucata mendacio —— videritis tantam majeſtatem & latitudinem in his veræ fuiſſe ſapientiæ, quanta in ſeculi literatis arrogantia & vanitas fuit, Hier. in teſt. lib. Com. ad Galatas Proëmium.

CHAP. V.

Wherein is ſhewn that all ſtyles in perfection are to be found in the ſacred writers of the New Teſtament; and paſſages are produc'd excelling any in the Greek *and* Roman *Claſſics on every head.*

§. 1. CLEAR and plain ſtyle is peculiarly adapted to edify and inſtruct mankind; and is often very proper to expreſs the ſublimeſt ſentiments. 'Tis a beautiful eaſineſs and lively perſpicuity of ſtyle that reigns in the New Teſtament; and eſpecially the ſacred hiſtorians: who are ſhort and perſpicuous; plain and majeſtic; underſtood with eaſe and pleaſure by the plaineſt and moſt vulgar reader; and read with eager pleaſure and admiration by men of the greateſt learning, and ſtrongeſt abilities. This juſt notion has poſſeſs'd the true critics of all ages.

" The ſacred and heavenly oracles, ſays an " eloquent father, ſince they were ſpoken and " written for the advantage of mankind in ge- " neral, are temper'd with perſpicuity; ſo that " ordinary people, who attend the meaner em- " ployments of life, receive great advantage by " their

« their plainneſs ; and in a moment learn what « is becoming, juſt, and profitable [1] ".

« In the evangelical preachings, ſays another, « the beauty of truth ſhines out ſo clear and « pure, that it illuminates the mind, while « it flows into the ſouls of pious men like « light.

« The wiſdom and goodneſs of the Divine « Law-giver deliver'd the doctrines of eternal « life in plain and common words, and wonder- « ful perſpicuity of ſtyle; that mean and illite- « rate people, who have equal concern in the « contents of thoſe ineſtimable writings, with the « profoundeſt ſcholars, may learn their duty, and « be encourag'd to obedience by the infinite ad- « vantages there clearly and ſtrongly propos'd to « 'em; neither has providence neglected the « learned and the wiſe: that plain and eaſy ſtyle « often expreſſes ſuch noble ſentiments and trea- « ſures of divine wiſdom, as command the cloſeſt « attention, and moſt awful admiration of the « moſt elevated minds [2] ".

An excellent author of our own has juſtly obſerv'd to us, that a pure and noble ſimplicity is no where in ſuch perfection as in the ſacred Scripture, and his author ——— *Homer* [3].

When the ſacred hiſtorians give an account of our Lord's heavenly diſcourſes and works of wonder, we have 'em repreſented with ſuch evidence and energy, that with eaſe and pleaſure we readily

[1] Iſidor. Peleuſiot. apud Suicer. 1. p. 795.
[2] Vid. Suicer. Theſ. in voce Γραφὴ, p. 795.
[3] Mr. *Pope*'s Preface to *Homer*.

imbibe the doctrines, and ſee the miracles and their aſtoniſhing circumſtances in the ſtrongeſt light, in the moſt open and entertaining view [4].

The hiſtory of the man poſſeſs'd with *Legion* is deſcrib'd by the Evangeliſts in ſuch lively and glowing colours, ſuch a clear propriety of expreſſion, that the attentive reader has all that glorious ſcene of wonder and aſtoniſhment full in his eye and mind; and feels in his breaſt a perpetual and quick ſucceſſion of different paſſions, which keep up his concern and attention.

Who is not ſhocked with horror and trembling at the firſt appearance of the raging demoniac, who was ſo fierce, that no chains or fetters cou'd hold him; and ſo miſchievous, that he turned the place he haunted into a deſert?

But then how agreeably are your thoughts reliev'd? what an exultation and triumph of joy ſucceeds, when you ſee the dreadful poſſeſs'd creature proſtrate at the feet of the mild and humble Jeſus; and the man's infernal tormentors acknowledging our Lord to have ſovereign command over all the powers of hell and darkneſs?

Then with what religious awe, reverence, and tenderneſs of devotion do we view the mild Saviour of human race commanding the infernal legion to quit their poſſeſſion of the miſerable ſufferer! With what ſincere good-will and charity does every Chriſtian reader congratulate the

[4] Magna virtus eſt, res, de quibus loquimur, clarè, atque ut cerni videantur, enunciare. Quint. Inſtit. Or. viii. p. 450. D. Gibſon Ed. Ox.

poor

poor man's happy deliverance? With what pleaſure does he ſee him ſitting at the feet of his great deliverer decently cloath'd, ſerene, and reſtored to perfect ſoundneſs of mind? Next, our compaſſion for the man is moved, when he is afraid of parting from Jeſus; and fervently prays, that he may attend his ſacred perſon, fearing, 'tis probable, leſt when he left his good benefactor, his old tormentors would again aſſault him. In the concluſion, we are intirely ſatisfy'd, admire and adore the wiſdom and goodneſs of our bleſſed Saviour, who at once deliver'd the poor man from all his fears, by giving him a commiſſion to preach to his acquaintance and neighbours, thoſe heavenly doctrines which deſtroy the intereſt of the devil; and ſecure all that believe and practiſe them from the power and malice of all the apoſtate ſpirits of darkneſs [5].

The whole narrative of *Lazarus* is adorn'd with a great number of the moſt moving and lively circumſtances; which are to the mind as the moſt beautiful and diverſify'd landſcape to the eye. 'Tis a maſter-piece and great pattern of genuine ſenſe and eloquence. There is a peculiar pomp and ſolemnity in the account of this miracle, which was immediately preparatory to that of our Saviour's raiſing himſelf the third day after his miraculous ſubmiſſion to death and the grave.

[5] Vid. Mat. viii. 28. Mark v. 1. Luke viii. 26.

Our Saviour's ſtay two days after the meſſage, and pathetical addreſs of the mourning ſiſters, *Lord, he whom thou loveſt is ſick* —— kept 'em a little longer in ſuſpenſe and grief; but it ſhew'd his perfect wiſdom and goodneſs, as it made the wonderful work more remarkable and conducive to the conviction of the ſpectators.

If the Son of God had immediately gone and recover'd *Lazarus* of his ſickneſs, the miracle would not have had ſo many witneſſes, nor have been intirely free from objections, which at leaſt would have leſſen'd it: But to raiſe a perſon four days dead, offenſive and reduc'd to corruption, was a ſurpriſe of unutterable joy to his friends; remov'd all poſſible ſuſpicion of confederacy, ſilenc'd the peeviſhneſs of cavilling, and triumph'd over all the obſtinacy and impudence of prejudice.

How amiable is the modeſty and wiſdom of our meek Saviour, when he ſays, *Lazarus is aſleep, and I go to awake him!* He was not pleas'd to ſay, *Lazarus is dead, and I go to raiſe him up* —— to prevent any appearance of vanity and oſtentation. Great words are an improper introduction to ſuch aſtoniſhing actions —— *They* ſufficiently ſhew and magnify themſelves. With what mildneſs and compaſſionate condeſcenſion does the Saviour of the world bear the peeviſhneſs and infirmities of his Apoſtles, and cure the miſtakes of *Martha*, cheriſhing her weak faith, and by ſteps raiſing her to the acknowledgment of his Divinity!

What

What a ſolemn concern, what tenderneſs of devotion poſſeſſes every Chriſtian heart, when he attends the ever-adorable friend of mankind to the place, where *Lazarus* lay, among the mourning *Jews* and his diſconſolate friends, the hoſpitable *Martha*, and the devout *Mary!*

He, who had all the tenderneſs and goodneſs, without the faults of human nature, he condoles and ſympathizes with the diſtreſs'd mourners with all the inward concern, and outward expreſſion of undiſſembled grief. ***He was troubled, groaned in ſpirit, and wept.*** After this, one cannot but pity the weakneſs of thoſe orthodox Chriſtians, who were offended at a paſſage parallel to this in St. *Luke* [6], and would have it ſtruck out of the canon, as a diſhonour to our Bleſſed Saviour, as *Epiphanius* relates the thing [7]. How meanly do we think of the affected formality, and unnatural unconcern of the Stoics, when we read of the wiſeſt and divineſt perſon that ever appear'd in the world —— Ἐδάκρυσεν ὁ Ἰησοῦς? This ſpoils all the pointed and ſmart ſayings of *Seneca* upon the unconcern and courage of his wiſe man; and makes us in love with that ſaying of the ſatyriſt, ſo full of good nature and good ſenſe:

Lachrymæ noſtri pars optima ſenſus [8].

But after we have been highly pleas'd and entertain'd with our Saviour's moſt genuine ex-

[6] Chap. xix. 41.

[7] Vid. D. Mill in loc. & D. Whitby Ex. Var. Lect. Millii p. 8.

[8] Juven. Sat. 15. v. 131.

preſſions of friendſhip, tenderneſs, and generous compaſſion, with what wonder and devout awe are we ſtruck, when we hear that royal and god-like command, *Lazarus, come forth!* With what ſurpriſe and amazement do we view the aſtoniſh'd priſoner of the grave in his funeral attire ſtart up at that voice which all Nature obeys! Before, Jeſus expreſs'd all the tenderneſs of the moſt generous, and prudence of the wiſeſt of men: Here he claims his full authority; ſpeaks and acts with the majeſty of the God of gods, and declares himſelf the Reſurrection, the Life, and the Truth.

Father *Simon* [9] is, in my opinion, guilty of ſcandalous bigottry, when he ſpeaks againſt the perſpicuity of the ſacred writers; and charges the whole body of reform'd Chriſtians with unbecoming and injurious notions of them upon teſtimonies, which we reject with as much indignation as the church of *Rome*; thoſe of bold and conceited *Socinians*; even when they attack thoſe places, which aſſert the moſt eſſential and ſacred articles. *George Engedin* ſpeaks with an inſufferable licentiouſneſs and ſcornful diſdain of a writer divinely inſpir'd, fam'd for his familiarity and clearneſs of ſtyle: "If, ſays this pre-"cious commentator, a conciſe abrupt obſcu-"rity, inconſiſtent with itſelf, and made up of "allegories, is to be call'd ſublimity of ſpeech, "I own *John* to be ſublime: for there is ſcarce "one diſcourſe of Chriſt, which is not altogether

[9] Hiſtoire Critique du N. T. c. 26. p. 310.

"alle-

« allegorical, and very hard to be underſtood." *Gagneius*, another writer of that ſpirit, is remarkably impudent, eſpecially in that expreſſion— *I ſhall not a little glory, if I ſhall be found to give ſome light to* Paul's *darkneſs; a darkneſs, as ſome think, induſtriouſly affected.*

Mind the modeſty and moderation of the enemies of ſound Chriſtianity! Let any of the followers of theſe worthy interpreters of the Goſpel, and champions of Chriſtianity, ſpeak worſe, if they can, of the ambiguous oracles of the father of lyes.

Theſe fair-dealing gentlemen firſt diſguiſe the ſacred writers, and turn them into a harſh allegory, by eluding the expreſs teſtimonies and proofs of our Saviour's eternal Divinity; and then charge them with that obſcurity and inconſiſtency, which is plainly conſequent upon that ſenſe which their heretical interpretations force upon 'em. They outrage the divine writers in a double capacity: firſt they debaſe their ſenſe as theologues and commentators; and then carp at and vilify their language as grammarians and critics.

But are there no diſcourſes of our Saviour related by his beloved Diſciple, that are not allegorical and very difficult to be underſtood? What may we think of his diſcourſes to the woman of *Samaria*, and many other inhabitants, which converted them to the belief that *He* was the *Meſſias*?

Or of that diſcourſe, which he had with the *Jews*, related in the fifth chapter, wherein he not only affirms that he works jointly with the Father, but that he and the Father were one? which the *Jews* took to be ſo plain an aſſertion of his divine generation and equality with the Father, that they took up ſtones to deſtroy him as a blaſphemer.

The longeſt diſcourſe we have recorded by St. *John*, is that moſt pathetical application of our Saviour to his Apoſtles and Diſciples, and heavenly prayer to his Father for them and all Chriſtians to the end of the world. Where he informs their underſtandings, and chears their hearts, with doctrines of the utmoſt dignity and importance, and promiſes of manſions of eternal reſt and ineſtimable preferments in the kingdom of heaven, which he was going to merit, and prepare for 'em, in terms ſo plain and ſatisfactory, that the Diſciples joyfully cry out, *Now ſpeakeſt thou plainly, and uſeſt no parable* [1].

Does the other bold *Socinian* mean, that God, who inſpir'd the bleſſed St. *Paul*, directed him to uſe language affectedly obſcure? To what purpoſe then did he appoint him to publiſh the Goſpel to the world? Or did St. *Paul* write of his own head, and out of vanity and ſiniſter aims affect dark and unintelligible language? Such interpreters of the Goſpel would act more fairly, if they follow'd the examples of their predeceſſors of famous memory, *Ebion*, *Cerinthus*, *&c.* in ſtriking the books and paſſages, which they don't

[1] St. John, chap. xiv, xv, xvi, xvii.

approve,

approve, out of the Canon, than allow'em to be divinely inſpir'd, and yet treat 'em with ſuch inſolent freedom, as to force a meaning out of them contrary to their expreſs words, in defiance of all the reaſon of grammar, and judgment of common ſenſe.

I cannot better conclude this ſection than with this beautiful and judicious reflection of Dr. *Fiddes* [2]: " In this character of plainneſs, " if we conſider along with it, the form and " dignity of expreſſion, ſeveral writings of the " Old Teſtament, and in a manner all the " writings of the New, exceed whatever has " been at any time publiſh'd by profane authors. " How inſipid are all the flowing elegancies of " *Plato*, the ſmooth though elaborate periods " of *Cicero*, and the pointed aphoriſms of *Se-* " *neca*, in compariſon only of thoſe beauties " which ſtrike us in the ſimple narration of the " interview *Joſeph* had with his brethren at the " time of his diſcovering himſelf to them; and " in that of the parable of the prodigal ſon? " There is ſuch clearneſs and evidence in the " narrations of the Evangeliſts, that they ſeem " not only to ſpeak, but preſent things to our " eyes."

We are concern'd and mov'd, as if we were attendants on our Saviour; were hearers of his words of divine truth, and eye-witneſſes of his works of wonder and almighty goodneſs.

[2] Theologia Speculat. p. 230.

§. 2.

§. 2. WE come now to mention ſome inſtances of the ſtrong ſtyle (in which the New Teſtament abounds) which conſiſts in ſolid vigorous thought, dreſs'd up in forcible expreſſion: in few weighty words containing much ſenſe; or in *many* words to amplify a thing which has ſo much grandeur in it, and is accompany'd with ſo many noble circumſtances, that it cannot be reach'd in a *few*.

When St. *Paul* to the *Coloſſians* finds occaſion to expreſs his own zealous endeavours, labours, and ſufferings in publiſhing the ſaving myſtery of the Goſpel, and to magnify the grace of God, that gave ſucceſs to his labours of love, he uſes great variety of good words; unites ſeveral emphatical terms, which give all poſſible ſtrength to the ſubject; ſo grand in the original, that they cannot admit an adequate tranſlation [3]. 'Tis not inferior to that *Pleonaſmus* in *Thucydides*, which is very noble and vigorous ——— *'Tis agreed, upon an alliance between* Sparta *and* Athens, *that the* Athenians *ſhall aſſiſt the* Lacedemonians *in the moſt vigorous manner they ſhall be able, according to the uttermoſt of their power* [4].

With what nervous eloquence, and ſelect variety of expreſſions, does the great Apoſtle deſcribe the weakneſs of thoſe unſteady Chriſtians that are

[3] Coloſſ. i. 11. Ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, &c.

[4] Thucyd. 5. 305. l. 1, 2. Τρόπῳ ὑποίῳ ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν.

deluded

deluded by juggling deceivers; and ſet off the villainy and enſnaring ſleights of thoſe ſubtil impoſtors? He calls them infants [5], unſteady, and trifling; compares 'em to ſhips without ballaſt, toſt by the waves, and the ſport of winds. Then the villainy of heretical deceivers is expreſs'd in a manner inimitable; in ſuch ſtrong words as will not bear a full and cloſe tranſlation. Our *Engliſh* tranſlators have done the firſt part well; but have fail'd and ſunk in the latter —— It may be paraphras'd to this purpoſe —— That we may no longer be infants, toſs'd with waves, and whirl'd about with every wind of doctrine, by the cheating ſleight of men, by craft and doubling, according to the artifice and ſubtil methods of impoſture.

The mercy and goodneſs of God in ſparing and accepting returning ſinners, and his juſt and terrible ſeverity upon hard rebels and final impenitents, cannot be expreſs'd with a nobler emphaſis, nor in a manner more ſtrong and moving, than by the great Apoſtle to the *Romans*. *Or deſpiſeſt thou, O man, the riches of God's goodneſs, and forbearance, and long-ſuffering, not knowing, not conſidering, that the goodneſs of God leadeth thee to repentance? But by thy hardneſs and impenitent heart treaſureſt up unto thyſelf wrath againſt the day of wrath, and of the revelation or ap-*

[5] Epheſ. iv. 14. Ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης.

pearance,

pearance, and of the righteous judgment of God [6]?

Here is a ſelect variety of admirable words, πλούτου τῆς χρηστότητος, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας τοῦ Θεοῦ, where the critics tell us, that the firſt word ſignifies the infinite goodneſs and generoſity of the Divine Nature; whereby he is inclin'd to do good to his creatures, to pity and relieve. The ſecond expreſſes his offers of mercy upon repentance, and the notices and warnings ſinners have to amend. The third is his bearing the manners of bold ſinners, waiting long for their reformation, and from year to year deferring to give the final ſtroke of vengeance. In what an apt oppoſition do riches of divine goodneſs, and treaſures of wrath to come, and divine juſtice, ſtand to one another? What a proper motive is the one to lead any temper that has the leaſt ingenuity, to repentance, and to work upon the hopes of mankind? How proper the other to rouſe up the ſolemn reflections of bold ſinners, and work in 'em reſolution of ſubmiſſion to God, and leading a good life, in order to avoid falling into his hands, who is a conſuming fire, and being plung'd into the deepeſt damnation?

That omnipotent power, by which our Saviour's human body was rais'd from the dead,

[6] *Philo* admirably expreſſes this goodneſs, and very agreeably to the fulneſs and magnificence of Scripture phraſe: ὑπερβολὴ τοῦ πλούτου τῆς ἀγαθότητος Θεοῦ. —— Bene theſaurus iræ opponitur divitiis bonitatis. ἄγει illicit, manu ducit; θησαυρὸν ὀργῆς habemus apud Plutarchum. Vid. Pooli Synopſin in loc. Rom. ii. 4, 5.

is

is admirably ſet forth by the Apoſtle with ſuch a ſtrong emphaſis, and in ſo high an exaggeration of expreſſions, as is ſcarce to be parallel'd in any author. I ſhall tranſcribe the original, becauſe our tranſlation in this place, and we may almoſt add, all others, comes far ſhort of it; and I think we need not doubt, with Biſhop *Pearſon*, that our language will ſcarce reach it, but may be well aſſur'd, that it never can: Καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ —— κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν. Here are δύναμις and ἰσχὺς two words to expreſs power, and that the power of God; and then, to ſtrengthen the expreſſion, μέγεθος is added to the one, and κράτος to the other. And as if this was not ſufficient, there is τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως, and ἐνέργεια τοῦ κράτους, and all this quickened with an active verb ἣν ἐνήργησεν: All which the bleſſed Father ſet on work, all which he actuated by raiſing Chriſt from the dead [7].

§. 3. We have in the ſacred writers ſeveral inſtances of ſtrong ſtyle, ſharpen'd with a juſt ſeverity againſt bold blaſphemers, and enemies to to our Saviour's Croſs.

Whence we learn, that 'tis a vain pretence, that only gentle and ſoft expreſſions are to be

[7] Epheſ. i. 19, 20. Vid. Biſhop *Pearſon* on the Creed, p. 519. quarto Ed. Biſhop *Kidder* Dem. of Meſſias, Part I. For more inſtances of this ſtyle in the New Teſtament, ſee 1 Pet. iii. 17. iv. 4. 2 Pet. iii. 17, &c.

apply'd

apply'd to people that renounce good principles, and corrupt the Goſpel. The Holy Ghoſt, who knew what is in the heart of man, commands the miniſters of Jeſus Chriſt to rebuke harden'd ſinners with ſharpneſs and ſeverity. *Reprove, rebuke, exhort with all long-ſuffering and doctrine* [8]. *Rebuke 'em ſharply, that they may be ſound in the faith* [9]. Our Lord's great forerunner, and our Lord himſelf, the meekeſt perſon upon earth, ſeverely expos'd the hypocriſy and malice of the Scribes and Phariſees, and call'd 'em *a generation of vipers*. St. *Paul* very tartly and eagerly reprimands the ſorcerer *Elymas* for endeavouring to hinder the converſion of the good Proconſul to the faith [1]. Some perſons are of a ſlaviſh temper, and not to be reclaim'd or work'd upon without a charitable eagerneſs and vehemence. Some are ſo ſtupid and ſecure, as not to be convinced or awaken'd without expoſing and inveighing againſt their guilt; and expreſſing their danger in all the terrors and loudeſt thunder of eloquence.

No words cou'd with more propriety and force repreſent the madneſs of debauch'd and blaſpheming heretics, than that noble place of St. *Jude* [2]; nothing in God's creation beſides have ſupply'd ſo proper a metaphor to expreſs the ungovernable inſolence and filthy converſation of

[8] 2 Tim. iv. 3.

[9] Titus i. 13. 'Tis ſtrong in the original ἔλεγχε ἀποτόμως, *with a cutting ſeverity.*

[1] Acts xiii. 10.

[2] Ver. 13.

theſe

theſe infidels, as that unruly element which roars, and rages, and foams out mire and dirt to the ſhores. Admirable is the alluſion betwixt the agitation of this boiſterous element, and the zeal and furious paſſions of thoſe vile impoſtors, which foam out into ſuitable language, ſwelling words of vanity, and expreſſions of the moſt deteſtable lewdneſs. No paraphraſe can reach that glorious text : Κύματα ἄγρια θαλάσσης, ἐπαφρίζοντες [3] τὰς ἑαυτῶν αἰσχύνας.

With what cutting ſeverity and becoming zeal does the great Apoſtle to the *Philippians* [4] inveigh againſt the profligate lewdneſs and infatuation of deceivers, that renounc'd Chriſt and all morality? And tho' juſtice, and a regard to the honour of the Goſpel, and the ſecurity of Chriſtians yet uncorrupted, engag'd this faithful champion of the Croſs to treat theſe wretches with ſuch ſharpneſs, and to foretel their miſerable end, to excite them (if poſſible) to a ſpeedy repentance; and to warn Chriſtians from adhering to ſuch blind guides, and walking with them in the road of damnation; yet what tenderneſs and bowels of compaſſion are mixt with his juſt indignation and denunciations of wrath!

Many men walk, of whom I have often told you, and even now tell you weeping, that they are the enemies of the Croſs of Chriſt: Whoſe end is deſtruction, whoſe god is their belly, and their

[3] Ἐπαφρίζοντες, as *Grotius* reads, but 'tis ἐπαφρίζοντα in moſt books. There is no difference in ſenſe or grammar. That great man juſtly admires its emphaſis and beauty. Ho. λ. 5. p. 140, 141.

[4] Philip. iii. 18, 19.

glory

glory in their ſhame, &c. The Apoſtle here, like an upright and compaſſionate judge, when he is oblig'd to pronounce the fatal ſentence againſt an incorrigible offender, yet does it with reluctance; with ſorrow in his heart, and tears in his eyes.

The deſcription of the artifices and treacherous inſinuations of falſe teachers, and the inconſtancy of their ſottiſh and lewd diſciples, in the ſecond Epiſtle to St. *Timothy*, is admirably ſtrong, and laſhes thoſe enemies to mankind with a juſt ſeverity [5]. What a complication of villany is repreſented to us in that variety of ſtrong epithets, which compoſe the character of theſe monſters in the beginning of the chapter? It fills a modeſt and virtuous reader with horror and grief, that men ſhou'd be ſo enormouſly wicked: And what is an aggravation of their multiply'd villanies, is, that the impudent wretches wou'd cover 'em with a diſguiſe and cloke of ſanctity [6]. They creep into houſes, clandeſtinely ſearch and intrude into the ſecrets of families, that they may get an abſolute tyranny over the conſciences and eſtates of thoſe they deceive. And who are thoſe people, that are deceiv'd by 'em? They are excellently deſcrib'd by a diminutive word [7], which denotes *inconſtancy*, *folly*, and *lewdneſs*: which, with the other ſelect particulars of their character, give us a juſt idea of their profligate temper, and miſerable ſtate.

[5] 2 Tim. iii.
[6] Ver. 5. Μόρφωσιν ἐυσεβείας ἔχοντες.
[7] Γυναικάρια.

They

They are laden with ſins, and carry'd away with divers luſts, under the terrors of guilt, yet ſtill continue unreform'd, and gratify their ſcandalous appetites: Always learning, endeavouring to find reſt by new doctrines which encourage wickedneſs, and ſooth 'em with full aſſurances of heaven and happineſs, provided they will but implicitly follow, and liberally reward their treacherous teachers. And therefore theſe unſettled looſe people never come to the knowledge of the truth, but roll from one abſurd doctrine and heretical notion to another; till they ſink at laſt into the devouring gulph of profaneneſs, and blaſphemy, and inveterate malice againſt Chriſtianity.

§. 4. THE ſacred writers of the New Teſtament abound with inſtances of a tender, delicate, and moving ſtyle: by which I mean ſentiments of ſincere benevolence and charity, expreſs'd in language natural and pathetic; which wins the heart, and affects the reader with the moſt tender and pleaſing emotions. But to communicate this to my reader, I ſhall rather preſent him with examples, than be nice and laborious about definitions: ſince the words themſelves appear to the beſt advantage, and he that judiciouſly ſtudies their beauties, will be ſatisfied that they have divine charms and excellencies above the rules of the greateſt critics, and examples of the nobleſt foreign writers.

How moving is the Apoſtle's tenderneſs to his *Theſſalonians* [8]! how vehement his concern for their ſteadineſs in the faith, and their conſtant progreſs in the ways of immortal bleſſedneſs! *We now live, if you ſtand faſt in the Lord. Your departing from the faith, and falling from ſo great a ſalvation, which infinite goodneſs avert! would be a ſinking grief to me, and embitter all enjoyments in this world; when our beloved* Timothy *brought me the very glad tidings of your faith and charity* [9], *I was fully comforted for all my affliction and diſtreſs: when you are in favour with God, and ſafe in your deareſt intereſts, then only is life to me a bleſſing.*

The Apoſtle's affection for the ſouls that he labour'd to convert and ſave, is in the ſecond chapter of this Epiſtle [1] (if it be poſſible) expreſſed in more forcible vehemence, and a greater variety of proper words. 'Tis a paſſage equally pathetical and noble. How ſeelingly does this *truly reverend father in God* complain of being abſent from his beloved children in Chriſt [2]! How earneſtly does he wiſh to ſee 'em face to face! What a beautiful repetition he uſes, what a ſelect aſſemblage of words near ally'd in ſignification, to expreſs the thing with

[8] 1 Theſſ. iii. 8. Οὐκ εἴπε ἀνεπνεύσαμεν, παρεμυθήθημεν, ἢ χαίρομεν, ἀλλὰ ζῶμεν, St. Chryſoſt. in loc.

[9] Τιμοθέῳ εὐαγγελισαμένῳ ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν.

[1] Ver. 17, 19, 20.

[2] Ἀπορφανισθέντες —— ᾧδ' ἄν ποτε μήτηρ ᾧδὲ πατὴρ εἶγε ὁμοῦ συνῆλθον, καὶ τὸν ἑαυτῶν ἀνεμίξαντο πόθον, ἠδυνήθησαν δεῖξαι ἰσόῤῥοπον ὄντα τῷ Παύλῳ τὸν ἑαυτῶν πόθον, Chryſ.

more

more vehemence! —— περισσοτέρως ἐσπούδασαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. How aſſuredly does this faithful paſtor appeal to his charge, whether they were not ſatisfy'd by experience of his vigilant care, and affectionate concern for them! *For what is our hope, or joy, or crown of glorying? are not even ye in the preſence of our Lord Jeſus Chriſt at his coming?* And to conclude with ſtill more vehemence, and endearing expreſſions of goodneſs, he poſitively and ſolemnly aſſerts, what before he propos'd in a preſſing interrogation: *For, certainly, ye are our glory and joy.*

Not far from the beginning of this ſame chapter [3], how ſincere and flowing is the benevolence and charity of the good Apoſtle, how inimitably endearing and delicate is his fine manner of expreſſing it! Ἱμειρόμενοι is a beautiful poetical word, which expreſſes the moſt warm and paſſionate deſire. *We were mild among you, as a nurſe cheriſhes her own children. We have ſought for no temporal advantage, or worldly applauſe in preaching the everlaſting Goſpel to you: and doing our moſt zealous endeavours to contribute to the ſalvation of thoſe ſouls and bodies redeem'd by the blood of the Son of God. We have labour'd with all manner of diligence, and run thro' all manner of troubles, out of pure charity and affection to you, upon the generous motives of Chriſtianity, I have been tender of you, as the kindeſt mother is to the dear infant at her breaſts. Does ſhe love and cheriſh her child out of*

[3] Ver. 7, 8, 9, 10.

oſtentation, or proſpect of gain? No, ſhe is influenced by ſuperior and nobler motives; ſhe is led by the reſiſtleſs benevolence of nature, and the ineffable endearments of parental affection. The Apoſtle ſtill proceeds in the moſt moving declarations of his charity: *We being affectionately deſirous of you, were willing to have imparted to you not the Goſpel of God only, but alſo our own ſouls:* One the moſt precious thing in the world to impart, the other the moſt difficult. Well might the primitive perſecutors, from theſe paſſages, and the correſpondent practice of the firſt and beſt profeſſors of our religion, cry out in admiration: O *how theſe Chriſtians love one another!* when this ſpirit of Chriſtian charity univerſally prevail'd.

Which generous ſpirit cannot be adequately repreſented in any words; but was never better convey'd in any language, nor more beautifully and ſtrongly expreſs'd, than in that truly admirable paſſage of St. *Peter*, which compriſes both a lively deſcription of, and an earneſt exhortation to Chriſtian charity. There you ſee that virtue dreſs'd up in all its amiable features and divine graces of ſincerity, diſintereſted generoſity, purity, fervour, and intenſeneſs of affection. There likewiſe you ſee the heavenly original of this divine grace; it proceeds from the purification of the ſoul by obedience to the refining truths of the Goſpel; and the powerful operations of the infinite ſpirit of perſuaſion and reaſon, love and goodneſs. Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆ ἀληθείας διὰ Πνεύματος, εἰς φιλαδελφίαν

φίαν ἀνυπόκειτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς [4]. Juſt is the remark of the very learned and eloquent Dr. *South* [5] on 2 *Cor.* xi. 29. With what a true and tender paſſion does the Apoſtle lay forth his fatherly care and concern for all the churches of Chriſt? *Who is weak, and I am not weak? who is offended, and I burn not?* Than which words nothing doubtleſs could have iſſu'd from the tongue or heart of man more endearing, more pathetical, and affectionate.

The Epiſtle of St. *Paul* to *Philemon* is admirable, for the tender ſentiments of humanity flowing almoſt in every word; for the grateful ſimplicity and familiar eaſineſs of the ſtyle; for the ſtrength of its reaſoning, the delicacy of the turn, and the prudence of its conduct and addreſs. After the ſalutation, the divine writer inſinuates into his friend's affections by juſtly praiſing his ſteady faith in Chriſt, and generous charity to all Chriſtians; and this was a ſure method to obtain what he was going to deſire. To put a generous man in mind of his former bounties, and charitable offices, naturally encourages him to repeat the pleaſure of doing good, and obliging numbers. He but juſt mentions his authority to command as a prime miniſter of Chriſt; and modeſtly hints to *Philemon* his obligation to a perſon, whoſe convert he was. But with what engaging condeſcenſion does he drop the conſiderations of authority and obli-

[4] 1 Pet. i. 22.

[5] Vol. V. of Serm. on Luke xxi. 15. p. 497.

gation; and chooſes rather to intreat as a friend, than to command as an Apoſtle! Who could reſiſt the moving intreaties of St. *Paul*, a name ſo glorious and dear to the world for his converſion of a conſiderable part of it! And St. *Paul* the elder, now grown old in his labours of charity, and indefatigable endeavours to oblige and ſave mankind! And what goes farther ſtill, St. *Paul* now *a priſoner of Jeſus Chriſt*, an undaunted champion of the Croſs, in confinement and chains for this adorable cauſe, and aſpiring after the conſummation of Chriſtian honour and happineſs, the crown of martyrdom!

Could that fervour of charity to a ſtranger, that humility and condeſcenſion to a fugitive ſlave, fail of prevailing upon *Philemon*, a relation to St. *Paul*'s convert; when the great Apoſtle, as we ſaid, a ſtranger to him, eſpouſes his cauſe with ſuch warmth; and pleads for the hopeful convert with all the hearty and flowing tenderneſs of a parent?

I intreat thee for my Son, whom I have begotten in my bonds —— *Receive him that is mine own bowels*; —— *not now as a ſervant, but above a ſervant; a brother beloved* — *If he have wronged thee, or oweth thee ought, put it to my account* — *If thou count me therefore a partner, receive him as my ſelf.* —— *I beſeech thee, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.* The fathers juſtly obſerve, that *here* the compaſſion of the Apoſtle is ſo tender, the charity ſo undiſſembled and generous,

nerous, that it would melt down the moſt obdurate heart.

I ſhall not enlarge on any more beautiful paſſages in the latter part of the New Teſtament in this kind and way of ſtyle; only refer to a few in the margin out of the Epiſtles [6], and juſt mention ſome inſtances of our bleſſed Saviour's great condeſcenſion, charity, and mildneſs expreſs'd in moſt tender and moving language.

Our Lord in his ſovereign Majeſty, upon the throne of his glory, exerciſing judicature on the whole rational creation, expreſſes wonderful condeſcenſion and goodneſs to his humble diſciples; applauds and magnifies their charity, and labours of love.

How gracious, how glorious is that addreſs to the happy people on his right hand! ——— *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world! For I was an hungry, and ye gave me meat; thirſty, and ye gave me drink*, &c. [7]. When the righteous, in great humility and reverence, put off the commendation ——— *Lord, when did we ſee thee hungry, and fed thee; or thirſty, and gave thee drink?* &c. our Lord relieves their modeſty, and acknowledges their charity to his poor ſaints and ſervants in a manner infinitely gracious and condeſcending. *Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.* This conſideration that the Saviour and

[6] Philip. ii. 26, 27. 2 Cor. vii. 3. Phil. ii. 1, 2.
[7] Mat. xxv. 34, 35, 40.

Judge of the world regards the little ſervices that Chriſtians do one another, as if done to his own ſacred perſon in his ſtate of humiliation, is their grand ſupport and conſolation in their ſufferings, guards innocence in a proſperous ſtate, and adorns and heightens all its felicities and enjoyments; is an eternal obligation to gratitude, and a prevalent motive to the nobleſt charity, to the moſt chearful diligence and devotion in the happy ſervice of *ſuch a Maſter*.

As the mild Saviour of the world was very good and gracious in his behaviour to all perſons he was pleas'd to converſe with, and who apply'd to him; ſo he expreſſes a particular regard and graciouſneſs to thoſe, who moſt want and deſerve compaſſion, innocent young children. His words, behaviour, and actions were ſuitable to the benevolent inclinations of his divine mind; and emphatically expreſſive of tender affection and goodneſs to thoſe growing hopes of the Church, amiable for their humility and innocence, for the grateful dawnings of reaſon and religion in them; for the engaging ſimplicity of their manners, and their unaffected ſweetneſs and ſincerity. St. *Matthew*, St. *Mark*, and St. *Luke* give us ſeveral excellent paſſages to this purpoſe; but St. *Mark* is more full than both the other Evangeliſts [8].

[8] Mat. xviii. 3, 4, 5. Luke xviii. 15. Mark x. 13, 14, 15. Our Saviour's diſpleaſure at his diſciples is expreſs'd in a ſtrong word ἠγανάκτησε, he conceived indignation againſt 'em; which ſtill more emphatically ſhews his tenderneſs for the dear children. St. *Chryſoſtom* enumerates the amiable qualities of young children; τὴν ἀφέλειαν, καὶ τὸ ἄπλαςον, καὶ ταπεινόν· παντῶν τῶν παθῶν καθαρεύει ἡ ψυχὴ τὸ παιδίου, τοῖς λελυπηκόσι δ' μνησικακεῖ. In St. Mat. p. 398.

When

When our Saviour's diſciples check'd and put back perſons who brought their children for the bleſſing of this divine prophet, he was diſpleas'd at their officiouſneſs, and with concern and eagerneſs repeats it to 'em, that they ſuffer little children to come to him, and not to forbid or hinder 'em in the leaſt. He kindly took 'em in his arms, embrac'd and bleſſed them, recommending 'em to the imitation of all his diſciples, and aſſuring them that none could embrace the Goſpel, nor be an inheritor of the kingdom of heaven, but thoſe who are of the ſweet diſpoſition, and have the innocence, ſincerity, and freedom from malice, which are eminent in young children.

§. 5. THERE are innumerable paſſages in the ſacred writers of the New Teſtament, which ariſe to the utmoſt degree of ſublimity: And we may obſerve, that in the divine authors the words are ennobled by the vigour and brightneſs of the ſenſe, contrary to the manner of many other authors; where the diction and ornaments of ſpeech chiefly contribute to the ſublimity. The Sublime is a juſt, grand, and marvellous thought. It ſtrikes like lightning with a conquering and reſiſtleſs flame. It appears beautiful either in the plain or figurative ſtyle; it admits all the ornaments of language; yet needs none of 'em; but commands and triumphs in its own native majeſty. The true Sublime will bear tranſlation into all languages, and will be great and ſurpriſing in all languages, and to all perſons of under-

ſtanding and judgment, notwithſtanding the difference of their country, education, intereſt and party. It carries all before it by its own ſtrength; and does not ſo much raiſe perſuaſion in the hearer or reader, as throw him into an ecſtaſy, and tranſport him out of himſelf. We admire it at firſt without conſidering; and upon mature conſideration we are convinc'd that we can never admire it too much. It defies oppoſition, envy, and time; and is infinitely advanced above cavil and criticiſm [9].

The poor leper in St. *Matthew* had a juſt notion that Jeſus was a divine perſon under that veil and diſguiſe of humility, that he put on during his abode upon this earth; adores him as Lord of all power; and applies to him in his own ſacred perſon for deliverance: *If thou wilt, thou canſt make me clean.* Jeſus did not correct his ſupplicant as attributing too much to him, but receiv'd his adoration; and ſhew'd he infinitely deſerv'd it, by anſwering and acting with the power and goodneſs of the Creator and Saviour of all. St. *Chryſoſtom*, that excellent writer and ſound critic, judiciouſly admires and ſets forth the force and majeſty of this expreſſion, *I will; be thou clean!* Θέλω, καθαρίσθητι, is parallel to that grand original, ſo celebrated and admir'd by *Longinus* himſelf, Γενηθήτω φῶς. —— *I will; be thou clean*, ſpoken by Chriſt to the leper, was the voice, not of man, but God; who *ſpake*

[9] Longin. de Sublim. c. 1. p. 6. Ed. Tollii. St. Auguſt. de Doct. Chr. Lib. iv. c. 20. p. 33. Ed. Colon.

and

and it was done; who commanded, and it came to paſs [1].

The grandeſt and moſt majeſtic figures in *Longinus* come nothing near to the ſublimity of that awful addreſs of the bleſſed Jeſus, when he chides the ſea, and huſhes its boiſterous waves into an immediate calm. Σιώπα, πεφίμωσο. The waters heard that voice, which commanded univerſal nature into being. They ſunk at his command, who has the ſole privilege of ſaying to that unruly element, *Hitherto ſhalt thou go, and no farther*; here ſhall thy proud waves be ſtopped [2].

The ſacred Claſſics are more noble and ſublime upon any ſubject than the other claſſics; but never do the *Greek* and *Latin* authors look ſo out of countenance upon the compariſon, as when the diſcourſe is upon God and divine ſubjects. No human wit could diſcover the myſteries of heaven, or diſcourſe on 'em with an adequate and proper majeſty of language.

Pindar, who ſpeaks of divine perſons and things with as much reverence and emphaſis as any writer in the pagan world, ſays of God, that he can catch the eagle on the wing, and outſtrip the ſea-dolphin. Which is a pretty thought, and neatly dreſs'd; but how trifling and inſignificant, if compar'd with that ſolid and glorious piece of ſublime —— *God, who quickens the*

[1] Cap. viii. v. 3. Mr. *Salwey*'s Viſitation Sermon, p. 30.
[2] St. Mark iv. 39.

dead, and calls things that are not, as things that are [3]!

All the lofty deſcriptions of the glory and dazling dreſs of the inferior gods, and the meſſengers of *Jupiter* and *Juno*, are nothing comparable to that majeſtic deſcription of the angel who deſcended from heaven to wait upon his Lord's triumphant reſurrection, though it is made up of a very few words, and thoſe as plain as any in the language: *His countenance was like lightning, and his raiment white as ſnow* [4].

There is ſome reſemblance in two or three particulars betwixt a noble paſſage of *Sophocles* and one in St. *Paul* to St. *Timothy*. In the firſt, among other fine expreſſions, the chorus addreſſes *Jupiter* in thoſe beautiful terms:

Ἀγήρως χρόνῳ δυνάσας
Καθέχεις Ὀλύμπε
Μαρμαρέαν αἴγλαν.

The ſacred writer gives the majeſty of God the titles of ὁ μακάριος καὶ μόνος δυνάστης —— ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον. Μόνος in both places raiſes the character which the Apoſtle gives, infinitely ſuperior to ἀγήρως χρόνῳ δυνάστης —— The angels and miniſters of God (who are leſs than the leaſt drop, compar'd to that immenſe ocean of eſſence and eternity) are equal to the *Jupiter* of *Sophocles*; *they don't grow old by time*. But *the only potentate, who*

[3] Pyth. 2. ver. 92. Rom. iv. 17.
[4] St. Mat. xxviii. 3, 4.

only

only has immortality, is the incommunicable prerogative of the *King of kings, and Lord of lords, the Father of men and angels* [5]. And to poſſeſs the pureſt light of *Olympus* is no way comparable to *inhabiting light unapproachable.*

The deſcription of the majeſty of *Jupiter* in the firſt *Iliad* has, as Mr. *Pope* juſtly obſerves, ſomething as grand and venerable as any thing either in the theology or poetry of the Pagans. Nothing in the claſſics is ſuperior to the original; nor was any paſſage in any author ever better tranſlated than this by the great man abovementioned [6].

Set *Homer*'s ſublime, adorn'd with all the pomp of good words, heighten'd with all the loftineſs of grand and raviſhing numbers, and place St. *John*'s deſcription of the appearance of the Judge of the world near to it, only expreſs'd in a few plain and vulgar words, and adorn'd with its own native ſimplicity; and all the brightneſs of the poet will vaniſh, and be quite abſorpt by the dazling and rapturous glory of the Apoſtle.

[5] Sophoc. Antigone v. 611, 612. Ed. Hen. Steph. p. 238. 1 Tim. vi. 15.

[6] Ἦ, καὶ κυάνέῃσιν ὀφρύσι νεῦσε Κρονίων,
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
Κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὄλυμπον.

He ſpoke, and awful bends his ſable brows;
Shakes his ambroſial curls, and gives the nod;
The ſtamp of fate, and ſanction of the God:
High heav'n with trembling the dread ſignal took,
And all *Olympus* to the centre ſtood.

Pope v. 683.

What is bending of ſable brows, ſhaking of ambroſial curls, and *Olympus* trembling to the centre, to the heaven and the earth flying away before the face of the Son of God? I ſay no more: To inlarge upon and pretend to illuſtrate this paſſage would be preſumption, as well as loſt labour. Οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, is ſo plain, that it does not need, ſo majeſtic and grand, that it diſdains, commentary and paraphraſe [7].

That paſſage of St. *Paul*, in his ſecond Epiſtle to the *Corinthians*, is a conſummate piece of ſublimity, having both grandeur and inexpreſſible elevation in its thought; true emphaſis and magnificence in its language, and the nobleſt numbers and harmony in its contexture or compoſition [8]. Never were the ſame number of words more happily and harmoniouſly plac'd together. Turn them into any feet that proſody can bear, and they muſt fall into excellent and well-ſounding numbers. The long and ſhort ſyllables are perfectly well mix'd, and duly tempered, if you meaſure them thus: Καθ' ὑπερ— βολὴν εἰς — ὑπερβολὴν — αἰώνιον βάρος δόξης, the numbers will be grand and noble. Every one ſees how exact and beautiful the oppoſition is betwixt affliction — want, diſgrace, and pains; and glory — which in the ſacred language is every thing honourable, great and deſirable; and between the preſent *light affliction for a moment*; *and the far more exceeding and eternal weight of glory*.

[7] Apoc. xx. 11.
[8] Cap. iv. 17, 18.

Upo n

Upon this paſſage a ſharp Commentator ſays, "What an influence St. *Paul's Hebrew* had upon "his *Greek*, is every-where viſible. *Kabod* in "*Hebrew* ſignifies to be *heavy* and to be *glorious*; "St. *Paul* in the *Greek* joins them, and ſays, *weight* "*of glory*." And does not the *Hebraiſm* add ſtrength and beauty to the phraſe? Is it any treſpaſs againſt propriety of language, and rational grammar, to put together an aſſemblage of agreeable ideas to invigorate the ſtyle, and clear the ſenſe? The ancient and modern tranſlators ſweat and labour to render this paſſage, are forc'd to uſe irregular expreſſions, and words and phraſes which exceed all compariſon. Their efforts, tho' laudable, have very little effect; they ſink infinitely below the aſtoniſhing original [9].

The pleaſure which the learned and devout reader receives from the brightneſs of the metaphor, the harmony of the conſtruction, and the exactneſs of the beautiful oppoſition, is intirely ſwallow'd up by the ſublimity of the thought. Καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης, take him off from conſidering the leſſer beauties. He is agitated with variety of devout paſſions; his heart beats, and he ſheds tears: He believes and wonders; his joy and gratitude are mixt with fear and trembling; that God thro' his dear and eternal Son ſhould be ſo gracious to human race laps'd into wickedneſs and rebellion, as to pre-

[9] Mirè ſupra modum, Eraſ. Supra modum in ſublimitate, Vulg. Lat. Caſtalio *is languid and poor with all his politeneſs, and is much out-done by the* Syriac *and* Arabic *verſion; eſpecially the latter, which is render'd thus in the* Latin: Nam levitas triſtitiæ noſtræ ſubiti temporis modo eminentiſſimo atque largiſſimo operatur nobis pondus gloriæ æternum.

pare

pare for 'em ſuch immenſity of honour and happineſs, as no words or thoughts can reach. Here invention is confounded, and eloquence ſtruck dumb. In the moſt celebrated trifles of earth 'tis eaſy to over-magnify, and uſe hyperboles; but in the glories of heaven there is no place, no poſſibility for hyperbole. Paſs from one ſtrength and loftineſs of language to another; ſpeak with the tongues of angels and men; go thro' all the moſt triumphant topics of amplification, and you muſt ſtill for ever fall ſhort of the infinite greatneſs and dignity of the thing. 'Tis inconceivable, inutterable joy and happineſs, eternal admiration and rapture [1].

Upon the account of this noble paſſage and innumerable more of the higheſt grandeur and ſublimity in the ſacred Evangeliſts and Apoſtles, I cannot but wonder and be ſorry for that unguarded expreſſion of a great man: "We ſhall "find nothing in ſacred Scriptures ſo ſublime in "itſelf, but it is reached and ſometimes over-"topped by the ſublimity of the expreſſion." Tho' I intirely agree with the ſame learned and excellent perſon, that in ſacred Scriptures there are the higheſt things expreſs'd in the higheſt and nobleſt language, that ever was addreſs'd to mortals [2].

§. 6. WE have obſerv'd before, and think it not improper to repeat, that to be nice and

[1] Vide Rom. xiii. Heb. iv. 12, 13. Apocal. xix. 11, 12, ad 17. Apocal. i. 13, ad 19. 2 Cor. iii. 18. Col. ii. 9, 10.

[2] Dr. *South*, Vol. IV. p. 30. *Scribe inſtructed.*

affected

affected in turning and poliſhing periods, and over-curious in artificially ranging figures, and ſetting 'em off in gawdy decorations and finery, is the employment of a ſophiſt and mere declaimer. This was always eſteem'd below the great genius's of all ages; much more muſt it be ſo with reſpect to thoſe writers, who were acted by the Spirit of infinite Wiſdom; and therefore ſpoke and wrote with that force and majeſty, that prevalent perſuaſion and exactneſs of decorum, that never men ſpoke, or writ. There is nothing of affectation or ſuperfluous ornament in the ſacred books; whatever we find there, is natural; and a graceful and noble ſimplicity adorns the periods. The Apoſtles did not nicely meaſure their ſentences, nor ſtudy figures, and artful compoſition; they ſpoke from their heart, and their noble and animated ſentiments fill'd out their expreſſions, and gave inlargement and dignity to their ſtyle.

We have already produc'd ſeveral examples of beauties in all ſtyles, which are likewſe inſtances of vigorous and clean compoſition; but ſhall now ſelect a few examples upon this head not before mention'd; but ſhall firſt ſay a word of compoſition. *Compoſition* is ſuch a regular and proper uniting and placing of good words together in members and periods, as makes the diſcourſe ſtrong and graceful. 'Tis like the connexion of the ſeveral parts of a healthful and vigorous human body, when the vitals are ſound, the limbs clean, and well-proportion'd, and fit to perform all the animal functions. To ſay nothing of

of the beautiful metaphors and noble agoniſtical terms which we find in the ſix firſt verſes of the twelfth chapter to the *Hebrews*, they are compoſed of firm feet, and choice numbers, of as much vigour and dignity as the ſelecteſt inſtances produced and laid open by the critic of *Halicarnaſſus* [3].

From the twelfth verſe of the ſixth chapter of the firſt Epiſtle to St. *Timothy* to the end, we have an admirable piece of eloquence, and clean compoſition, made up of the beſt-ſounding and happily-ſignificant words, emphatically expreſſing very ſolid and ſublime thoughts, which is naturally and eaſily divided into four periods as good and full as any in *Tully* or *Demoſthenes* [4]. Would you entertain yourſelf with the choice delicacies of ſweet and harmonious ſtructure, diligently read that divine lecture of morality in the twelfth chapter to the *Romans*. There the members of the periods anſwer one another with a very agreeable variety of ſentiments, and Chriſtian doctrines deliver'd in a few pure and proper words; and a wonderful ſmoothneſs and equality of numbers, without nicety or affectation, eaſier than *Iſocrates*, rapid and vehement as *Demoſthenes*. The great eloquence of this chapter, and its quick and accurate turns, the excellent critic St. *Auſtin* admires, and after

[3] 1 Νέφος μαρτύρων, as *Homer*'s νέφος πεζῶν, ὄγκον ἀποθέμενοι πάντα. 2 Τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, ἀνθικάθεζητε, πρὸς τὴν ἁμαρτίαν ἀνθαγωνιζόμενοι.

[4] The firſt from ver. 12 to 13. The ſecond from ver. 13 to 17. The third from ver. 17 to 20. The fourth from ver. 20 to the end.

him

him *Eraſmus*; who ſays in concluſion of his juſt encomium, that no muſic can be ſweeter. That fine paſſage of the Apoſtle to the *Theſſalonians* [5] is as admirable for the purity of its moral, and diffuſiveneſs of its charitable meaning; as for the elegancy and force of its words, and the delicate turn of its ſtructure. The union of the words within each comma or ſtop, and their mutual relation and aſſiſtance, is exquiſitely proper and natural. The noble period runs on with ſtrength and ſmoothneſs, and ends cloſe and full: both the ear and judgment are ſatisfy'd. Let a man of diſcernment and taſte in theſe matters diligently read theſe paſſages ſelected out of the ſacred writers, with thoſe ſet down below [6], and numerous others which he himſelf will readily obſerve, and he will receive the higheſt entertainment that the mind can have from true grandeur of thought, and nobleneſs of expreſſion; from a bold and free conſtruction, and the harmony of the ſweeteſt and beſt ſounding numbers.

Tollius, the editor of *Longinus*, obſerves, that in the very beginning of the learned and accurate epiſtle to the *Hebrews*, there are three *Pæons* of the fourth kind —— a rapid and ſtrong foot —— with a long ſyllable after every one of them, to be a further ſtay and ſupport to them, while by theſe ſteps the writer aſcends into heaven.

[5] 1 Ep. v. ver. 14. Παρακαλῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νυθετεῖτε τὺς ἀτάκτυς, παραμυθεῖσθε τὺς ὀλιγοψύχυς, ἀνθέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

[6] Epheſ. iii. 18, 19, 20, 21. 2 Pet. iii. 16, 17, 18.

Then

Then with great truth he tells us, that this moſt eloquent epiſtle at leaſt equals all the ſublimity of the heathen writers. Which epiſtle, ſays he, I can prove not to be *Paul's* by this one argument [7]. That gentleman had a ſtrange talent at arguing, if he could prove St. *Paul* not to be the author of a piece, becauſe it was eloquent and ſublime. In my poor judgment I ſhou'd rather think it would prove juſt the contrary. Did not St. *Paul* write the epiſtles to the *Romans*, the *Corinthians*, *Epheſians*, *Philippians*, *Coloſſians*, &c. and are there no ſublime and eloquent paſſages in thoſe writings; no thoughts noble and grand, no numbers ſtrong and vigorous as his *Pæons* with their ſyllables attending them? Was not St. *Paul* a conſiderable ſcholar? Was not he admir'd by *Agrippa* and *Feſtus* for his learning; and ador'd by the *Lycaonians* for his eloquence? Had not he abundant meaſures of the holy Spirit? Was not he carried up into paradiſe; and did not he hear the converſation of the *bleſſed*? And were not all theſe advantages of education, divine inſpiration, and heavenly diſcourſe, capable of ennobling his conceptions, and elevating his mind, upon any occaſion and ſubject that requir'd it, to think and write, and ſpeak with grandeur and ſublimity?

We have produc'd ſeveral places, ſhall take notice of a few more before this work be finiſh'd, and are able to produce a great many more, out of the writings of this eloquent and divine author, which intirely expoſe and baffle

[7] Vid. Tollium in Longin. 217. not. 22.

this

this editor's preſumptuous and ridiculous aſſertion. There is great judgment in placing the emphatical word or words, on which the ſtreſs of the ſentence depends, in ſuch a ſituation, as moſt agreeably to ſurpriſe and ſtrike the reader or hearer. Thoſe words of St. *Paul* are well plac'd, and very pathetical and moving —— *I would to God, that not only you, king* Agrippa, *but alſo all that hear me this day, were both almoſt and altogether ſuch as I am, excepting theſe bonds.* Theſe words cloſe the diſcourſe with wonderful grace; ſurpriſe the hearers with an agreeable civility; and impreſs upon 'em a ſtrong opinion of the ſpeaker's ſincerity, charity, and benevolence to mankind. Had παρεκτὸς τῶν δεσμῶν τούτων been plac'd any-where elſe, the patheticalneſs, grace, and dignity of the ſentence had been much abated [8].

No man will think that this is inferior to that paſſage in *Thucydides*, ſo much admir'd by *Dionyſius* of *Halicarnaſſus*: Ὑμεῖς τε Λακεδαιμόνιοι ἡ μόνη ἐλπίς—He juſtly obſerves, that if Λακεδαιμόνιοι and ἡ μόνη ἐλπὶς had been ſeparated by the interpoſition of the other part of the ſentence, it would not have retain'd the ſame grace and vigour [9].

'Tis the obſervation of the learned *Scipio Gentilis* on the ſeventh verſe of the Epiſtle to *Philemon*, that the word *brother*, cloſing the ſen-

[8] Acts xxvi. 29.

[9] De ſtructura, p. 58. per Upton —— τῷ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς, 1 Pet. ii. 9. is a noble paſſage in ſeveral reſpects, and I think φῶς cloſes the period with moſt advantage.

tence,

tence, contributes much to its *pathos* and effect upon the mind of *Philemon*. There is a tenderneſs and endearing familiarity in the addreſs proper for perſuaſion; and that endearing term being us'd the laſt by St. *Paul*, before he directly addreſſes his requeſt to him on behalf of poor *Oneſimus*, it could ſcarce fail of moving the good man's tendereſt paſſions [1]. Though ſeveral very fine and regular periods are found in the Apoſtles and Evangeliſts, they were never ſtudy'd or anxiouſly ſought after; but naturally flow'd from the fervour of their ſpirit, and the nobleneſs and ſublime excellencies of their doctrine and ſubject. And this is agreeable to the obſervations of the ſoundeſt critics, and the practice of the nobleſt and moſt valuable writers; as we have ſhewn with reſpect to other ornaments of ſpeech. *Quintilian* blames ſome people for neglecting the ſenſe by too much ſtudying the ſtructure and ornaments of words; which "they "ſay they do for the ſake of the grace and de- "coration of their diſcourſe."

That, indeed, ſays this great maſter, is beautiful, but when it naturally follows, not when 'tis affected. The language of the ſacred writers is ſometimes not to be reduced to periods; but diſdains confinement, and extends itſelf to a noble and boundleſs liberty. But then the great

[1] Magnum πάθος habet in fine periodi hujus poſita vox Ἀδελφέ. Quod non haberet, aut certè eſſet hebetior oratio, ſi in principio vel medio collocata eſſet. Scip. Gentil. in loc. p. 4009. Major. Crit. The obſervation of a great critic is to our purpoſe —— Ποιητικὸν δὲ δεινότητος ἐϛὶ καὶ τὸ ἐπὶ τέλει —— τιθέναι τὸ δεινότατον· περιλαμβανόμενον ἐν μέσῳ ἀμβλύνεται. Demetr. Phaler.

maſters

maſters among the *Greek* and *Latin* claſſics have not agreed as to the length of periods, or the number of the members which compoſe them; eſpecially with reſpect to hiſtorians, and all other writers in proſe, except the orators. 'Tis the general doctrine, that a period cannot have above four members: But in *Quintilian*'s judgment it admits frequently more; and though the ſame learned critic will not allow one member to make a period; yet one may comprehend as full and vigorous a ſenſe as two or more; and then it amounts to the ſame thing, by what name ſoever we call it [2]. Theſe ſmall ſentences are frequently intermix'd with the larger in the ſacred writers of the New Teſtament, and nobleſt foreign claſſics: and as they are neceſſary in ſome caſes, as in precepts, *&c.* ſo they contribute to the pleaſure of the reader, by adding a grateful variety to the diſcourſe.

Herodotus and *Thucydides* take the ſame liberty, and as little regard nice and florid periods as St. *Paul* and the other divine writers: though in their writings you may find periods as round and ſmooth as in *Iſocrates* himſelf. The greatneſs of their genius and ſpirit rais'd 'em above the care and anxiety of ſeeking after and labouring for ſuperfluous ornaments; and yet there is an infinite and perpetual variety in their noble and

[2] Habet periodus membra minimum duo. Medius numerus videtur quatuor: ſed recipit frequenter & plura, Inſtit. Orat. lib. ix. c. 4. p. 554. *Ariſtotle* allows that one member may make up a period, which he calls ſimple: Περίοδος δὲ, ἡ μὲν ἐν κώλοις, ἡ δὲ ἁφελής. Ἁφελῆ δὲ λέγω τὴν μονόκωλον, Rhetor. iii. cap. 9.

moſt

moſt entertaining works; that you will find every fine turn, and every grace of language, and even the leſſer beauties ſcattered abroad in their immortal writings. *Ariſtotle* charges *Herodotus* with the looſe or unperiodical way of writing; which, he ſays, is unpleaſant, becauſe it has no end or bounds [3]. Which cannot hold with reſpect to *Herodotus*. One may appeal to any competent reader, whether both his hiſtory and language, notwithſtanding its looſeneſs and neglect of formal periods, don't give him a perpetual entertainment. We are ſo far from being diſpleas'd that he does not end his periods, preſcribed within the bounds and rules of grammarians, that we go on with expectation of freſh pleaſure, and almoſt wiſh that he would never end his hiſtory.

I conclude this chapter with a judicious paſſage of an admirable critic [4]. "For my part, "ſays he, I think that neither the whole diſ-"courſe ſhould be bound and confin'd to periods, "as the ſtyle of *Gorgias*; nor be altogether looſe "and unconfin'd, as the ancients: but that it "ſhould rather have a mixture of both. For ſo "it will be at the ſame time both ſtudy'd and "ſimple; and pleaſure and ſweetneſs will reſult "from both theſe characters. And ſo it will "neither be too coarſe and vulgar, nor too affected "and ſophiſtical."

[3] Rhet. 3. c. 9.
[4] Dem. Phal. c, 15. p. 13.

CHAP.

CHAP. VI.

Containing a ſhort account of ſome of the beautiful and ſublime tropes and figures in the New Teſtament.

§. 1. IN God's word we have not only a body of religion, ſays a great man, but alſo a ſyſtem of the beſt rhetoric. Figures are genuine expreſſions of the paſſions, which powerfully excite men to act, and exert their abilities towards the procuring their own good and happineſs. They unfeignedly expreſs all the ſentiments of human minds, and lay 'em open with vigour and advantage. The ſacred writers of the New Teſtament abound with theſe beauties; and they are the voice of nature, and the interpretation of the thoughts. Sublimity of ſentiment and good ſenſe accompany 'em, and animate 'em with life and ſpirit; therefore it cannot be againſt ſuch figures and eloquence that the remarkable paſſage of Mr. *Locke* [5] muſt be underſtood; becauſe though they move the paſſions (which are planted in us to enliven the ſoul to exert its powers with vigour) yet they don't miſlead the judgment, nor

[5] Human Underſtanding B. iii. c. 10. p. 428. fol.

in-

inſinuate wrong, but right ideas. Otherwiſe Mr. *Locke* himſelf wou'd not have us'd ſo many lively tropes, ſo many figurative ſpeeches and alluſions in language; or, as he calls 'em, figurative application of words. And if all figurative application of words be perfect cheat, and therefore in all that pretend to inform or inſtruct wholly to be avoided, 'tis impoſſible to vindicate the ſacred Scriptures, which are compos'd at once to convince the judgment, and move the paſſions; and abound with figurative ſpeeches, as he himſelf very well knew, having writ commentaries on thoſe parts of 'em, which have the greateſt abundance of lively figures.

This ſagacious man therefore, when he decries rhetoric, and figurative ſpeech, means the vanity and impertinence of unnatural and painted ornaments; of playing upon ſounds and ſyllables to the neglect and injury of the ſenſe, and deluding with artificial and forc'd eloquence.

In this ſenſe likewiſe might we take that aſſertion of the famous Biſhop *Burnet*, *that the Apoſtles have no rhetoric*; but that he farther affirms, *that they uſe no lively figures* [6], which is an affirmation unaccountably bold and ſhocking from ſo learn'd and intelligent a perſon. Did that great biſhop at that time fix any determinate meaning to the words *lively figures*? Or, Did he ever attentively conſider *Rom.* viii. 1 *Cor.* xv. 2 *Cor.* iv, vi, x, xi, xii, *&c.*?

To which may be added innumerable paſſages that are ſet off in the moſt ſprightly and grand

[6] Diſcourſe on Truth of Chr. Rel. p. 66, 67.

figures.

figures. So far is that obſervation from the leaſt appearance of truth, that there are more lively and natural figures in the Old and New Teſtament, than in any book written in any language read or ſpoken under the ſun.

The juſtice and vengeance which ſhall finally overtake and deſtroy vile propagators of heretical notions, who have ſear'd conſciences and reprobate minds, is by St. *Peter* repreſented in an awful *Proſopopœia* as an angel of judgment or *grim fury* watching all the motions of the daring offenders; purſuing their ſteps, and aiming the unerring blow of deſtruction at them. *Whoſe judgment now of a long time lingreth not, and their damnation ſlumbreth not* [7].

After the ſame divine author had in his firſt epiſtle exhorted ſervants to ſubmiſſion to their maſters, and an humble reſignation to the will of God, who was pleas'd to place them in thoſe low and troubleſome ſtations in this world; he repreſents to them, both for their imitation and encouragement, the aſtoniſhing humility of the Son of the moſt High and Lofty One, who inhabits eternity; *who being in the form of God, took upon him the nature of a ſervant*, &c. The digreſſion is very natural and admirable: The good man's ſoul leaves his firſt ſubject, paſſes on to a nobler topic (which yet has an alliance and

[7] 2 Pet. ii. 3. This vigorous and animated way of ſpeech is uſed in the Old Teſtament and claſſic authors. Poſt equitem ſedet atra cura. Hor. Pſal. πδ. v. 11, 12.

relation to it) and ſallies out into a loftier and diviner contemplation [8].

Our Saviour had a grateful and generous ſenſe of any reſpect paid to him on earth; of any labour of love and duty perform'd to his ſacred perſon. How obligingly does he defend the devout woman againſt the covetous pretences of the traitor? and applaud her zeal and pious reſpect to himſelf, to *Simon* his entertainer, who was ſurpris'd at the diſciple's unaccountable action? How delicate is the thought, how accurate the turn, how charming and emphatical the oppoſition through the whole diſcourſe! Simon, *ſeeſt thou this woman? I came into thy houſe, and thou gaveſt me no water to my feet; but ſhe has waſh'd my feet with her tears, and wip'd 'em with the hairs of her head. Thou gaveſt me no kiſs; but ſhe, ſince ſhe came in, hath not ceaſed to kiſs my feet. Thou haſt not anointed mine head with common oil; but this woman hath anointed my feet with precious and rich ointment* [9].

The Scribes and Phariſees in our Saviour's time were a vile generation of men, who, by ſanctify'd looks, and ſemblance of extraordinary devotion, endeavour'd to conceal a moſt hateful baſeneſs, ravenous covetouſneſs, and profaneneſs of temper.

[8] 1 Pet. ii. 18, &c.

[9] Luke vii. 44, &c. Eſt perpetua ἀντιστοιχία, mulier illa lachrymis Chriſti pedes abluit; Simon quidem aquâ. Illa aſſidua eſt in pedibus Chriſti oſculandis; Simon ne uno quidem oris oſculo Chriſtum excepit. Illa pretioſo unguento non caput tantum, ſed & pedes perfundit; ille ne caput quidem mero oleo; quod perfunctoriæ amicitiæ fuerat. Maldonat,

That

That divine perſon was pleas'd to reprove and expoſe theſe hypocritical wretches. And cou'd any thing cut 'em with juſter ſeverity than that vigorous compariſon, wherein our Lord reſembles them to *whited ſepulchres* [1], which are handſomely built, and much adorn'd on the outſide, but within are full of dead mens bones, and the moſt nauſeous and ſhocking filthineſs?

How magnificently are the happy privileges of Chriſtians, through Jeſus, ſet forth in that noble exultation of the Apoſtle [2]! Firſt there is a full and vehement enumeration of particulars, and then a noble gradation, which riſes up to the heaven of heavens, and terminates in the bleſſed God himſelf. —— *For all things are yours, whether* Paul, *or* Apollos, *or* Cephas, *or the world, or life, or death, or things preſent, or things to come: all are yours; and ye are Chriſt's; and Chriſt is God's.*

That paſſage of St. *Paul* to the *Epheſians* [3] is equally to be admir'd for the ſublimity of its ſenſe, and the beauty and variety of its charming figures, and excellencies of language. Alluſion is made to the things of nature and art, ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, *rooted and grounded.* Then by a bold and beautiful metaphor the dimenſions of material ſubſtances are rais'd above their native ſignification; and ennobled by being apply'd to the myſteries of religion. The goodneſs of God in his dear Son Jeſus has its breadth, — it extends

[1] Mat. xxiii. 27.
[2] 1 Cor. iii. 21, 22, 23. 1 Cor. iv.
[3] Epheſ. iii. 18, 19.

to all mankind; its length, — it reaches to all ages; its height and depth, — he raiſes mankind from the loweſt abyſs of miſery and deſpair, to the higheſt eminencies of happineſs and glory. Where 'tis remarkable, that though the dimenſions of bodies are but three, the ſacred author adds a fourth height, whereby he more emphatically expreſſes the greatneſs, the majeſty, the abſolute and intire perfection, and the immenſe charity of that wonderful work of our redemption; or, in the better words of the inſpir'd writer, the *unſearchable riches of the love of Chriſt*. The knowledge of which paſſes all other knowledge both in its own immenſe greatneſs, and the grand concern mankind has in it: and can never be ſo perfectly known by created underſtandings, as that they ſhall either fully comprehend, or duly value ſuch an adorable myſtery, and infinite bleſſing.

All St. *Paul's* diſcourſe in the ſixth chapter of the ſecond Epiſtle to the *Corinthians*, is wonderfully rapid and fervent; it runs into emphatic repetitions, ſurpriſing oppoſitions, and a great variety of the moſt lively and moving figures. Both in this place and one parallel to it in the eleventh chapter, St. *Paul* gives ſuch an account of his labours and ſufferings for the Goſpel, that it raiſes both terror and compaſſion in every Chriſtian mind.

What noble amplifications does he uſe, what variety of forcible expreſſions, and marvellous circumſtances, to expreſs the power of Jeſus working effectually by his meanneſs, and triumphing

umphing over the pride, malice, and confederacies of earth and hell by the humble and deſpiſed doctrine of his Croſs? *As unknown, and yet well known; as dying, and behold we live; as chaſten'd, and not kill'd; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things* [4].

Theſe noble oppoſitions, and beautiful apparent contradictions, repreſent to us the true genius and glorious advantages of the Goſpel, and how far its ſentiments are ſuperior to the maxims of worldly craft and policy.

This lofty eloquence in the moſt forcible manner ſhews us the little value of things which men of worldly views alone ſo eagerly court, and inceſſantly purſue, if we regard the affirmation and experience of divinely inſpir'd perſons. And how full of comfort and joyful hopes a Chriſtian is in his moſt afflicted condition for the ſake of his Saviour; and how bleſſedly aſſur'd, that the promiſes of the Goſpel are infallibly ſure, as they are infinitely valuable? when wretches of ungodly paſſions, who have only hope in this life, look upon the troubles that are ſuffer'd for a good conſcience, and the love of Jeſus, as the moſt frightful evils, and unaccountable folly; and the

[4] Ver. 10. Ἀεὶ χαίροντες, ὡς εἴπε χαίροντες μόνον, ἀλλὰ προσέθηκε καὶ τὸ διηνεκές. τί τοίνυν ταύτης ἴσον γένοιτ' ἂν τῆς ζωῆς, ἐν ᾗ τοσούτων ἐπιόντων δεινῶν, μείζων ἡ χαρὰ γίνεται; St. Chryſ. in loc. With what proper words, and ſtrength of turn! with what graceful boldneſs and nobleneſs, is that oppoſition and ſeeming contradiction expreſſed! 2 Cor. viii. 2. ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν.

crown of future glory, and ineſtimable rewards of immortality, as the reveries of a heated fancy, and the vain wiſhes and dreams of ſuperſtition. At laſt the Apoſtle, as carried into an ecſtaſy, applies to the *Corinthians* in that fine apoſtrophe, ſo vehement, ſo full of charity, and the tendereſt affection! O *ye* Corinthians! *our mouth is open'd unto you, our heart is inlarg'd. Ye are not ſtraitned in us, but ye are ſtraitned in your own bowels. Now for a recompence in the ſame (by way of return and reward for my paternal affection for you) I ſpeak as unto my children, be ye alſo inlarg'd* [5].

The parable or allegory of the prodigal ſon is as remarkable and beautiful, as any of thoſe which were deliver'd by our bleſſed Saviour; and cannot be parallel'd by any of the apologues or allegorical writings of the heathen authors [6]. 'Tis adorn'd and beautify'd with the moſt glowing colours, and charming ſimilitudes.

'Tis carried on and conductedwith admirable wiſdom, and proportion in the parts as well as the whole; and there is ſo exact a relation between the things repreſented, and the repreſentations of them, that the moſt elevated underſtanding will admire, and the loweſt capacity diſ-

[5] Ver. 11, 12, 13. Elucet in verbis præcedentibus mira quædam διάτης, quam obſervavit Auguſtinus, Lib. de Doctrinâ Chriſtianâ ——— Corpus, inquit, variis prematur anguſtiis licet, vis tamen amoris, & confidentia mentis benè mihi conſciæ, & os mihi patefacit, & cor dilatat ad vos exhortandos pariter & ſuſcipiendos. Vid. 2 Cor. iv. 8, 9. Rom. v. 2, 3.

[6] St. Luke chap. xv.

cover

cover the excellent and moſt uſeful moral that lies under ſo thin and fine a veil [7].

We have here with full evidence, and even ocular demonſtration, repreſented to us the miſeries and fatal conſequences of riot, and a vicious courſe of life. But after our deep concern for the debauchery and conſequent miſeries of the prodigal, how pleaſing is it to every Chriſtian charitable mind, to ſee the firſt dawning of good ſenſe and reformation in the young man! How heartily, and with what good reaſon does every good man rejoice at that unfeigned repentance, and thoſe pious reſolutions, which occaſion joy even in heaven!

And then, what an inimitable deſcription we have of paternal affection and tenderneſs! The moſt powerful and conquering paſſions of human nature are drawn with that admirable skill, as to equal life itſelf. With what eager attention and pleaſure do we read and conſider the readineſs of the good parent to receive his long-undutiful ſon in deplorable circumſtances, melting into tears of pious grief and remorſe; and the exuberance of his goodneſs to the young man upon his humble ſubmiſſion! The ſorrowful convert, upon his return to his father's houſe, propoſes to himſelf a form of acknowledgment and ſubmiſſion to his offended father —— *Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon: make me as one of thy hired ſervants* [8]. And yet, when he falls

[7] Τὸ διὰ μύθων τ' ἀληθὲς ἐπικρύπτειν τὰς μὲν ἀνοήτους καταφρονεῖν ὐκ ἐᾷ, τὰς δὲ σπουδαίους φιλοσοφεῖν ἀναγκάζει. Gregor. ex Salluſtio in S. Mat. c. xiii. ver. 9.

[8] Ver. 18, 19.

upon his knees before this venerable parent, he does not repeat all his confeſſion out. And what may be the reaſon of that? He was interrupted by the embraces and endearments of his gracious father [9], whoſe goodneſs prevented his petitions, granted him pardon, and admitted him into favour, before he could repeat a very ſhort form of words, in which he pray'd for it.

But no inlargement, or paraphraſe can come any thing near the great original: *But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck and kiſſed him* [1]. And with what condeſcenſion and aſtoniſhing goodneſs does this gracious parent bear with the peeviſhneſs, and cure the envy of the elder ſon; as well as he pardon'd the rebellion, and accepted the return and ſubmiſſion of the younger [2]? Before I paſs on to other inſtances of ſtrong and beautiful figures in the New Teſtament, I ſhall oblige my reader with a curious paſſage out of Dr. *Fiddes*, concerning this allegorical way of ſpeech [3]. "At other "times our Lord, according to a method of "teaching, which had much obtained among "the eaſtern nations, delivered his diſcourſes in "parables, or ſenſible images and repreſentations

[9] Cur non omnia dixit, quæ propoſuerat? Prohibitus eſt patris oſculis, & cæteris amoris officiis plura dicere. Maldonat. in loc.

[1] Luke xv. 20.

[2] Ὦ σοφίας ἀῤῥήτου, ὦ προνοίας θεοφιλοῦς, καὶ τὸν ἁμαρτωλὸν ἐλέησε, καὶ τὸν δίκαιον ἐκολάκευσε, καὶ τὸν ἰσάμενον ὃν ἀφῆκε πεσεῖν, καὶ τὸν πεσόν᾽α ἤγειρε.

[3] Dr. Fiddes Theologia Speculativa, p. 230.

"of

" of ſuch things, which if they really did not
" at any time happen in fact, yet might naturally
" be ſuppos'd to have happen'd. By this means
" men became more deſirous of hearing his
" heavenly doctrine, and were inſtructed by it,
" at once, after a more eaſy and edifying
" manner.

" Even perſons who think regularly, or have
" accuſtom'd themſelves to a ſtrict and meta-
" phyſical way of reaſoning, find that figurative
" and metaphorical expreſſions, provided they
" repreſent the thing they ſtand for in a clear
" and full light, are generally the moſt ſignificant
" and affecting. Now a parable is little more
" than that figure of ſpeech which we call a
" metaphor, drawn out into greater length, and
" embelliſh'd with variety of proper incidents."
Thus far this ingenious and judicious gentleman. Indeed the way of writing by parables and ſimilitudes is in many reſpects very valuable, and proper to influence the minds, and fix the attentions of mankind. It is taken from ſenſible things; and narrations in the parabolical way eaſily imprint themſelves on the mind, and therefore both learned and ignorant men may be inſtructed. 'Tis likewiſe a pleaſure, and very agreeable entertainment to contemplate how the ſenſible parable agrees with the ſpiritual things, and divine inſtructions which are thereby figur'd and intended [4].

[4] *Vid.* Biſhop *Patrick*'s Preface to *Canticles*, p. 4, 5. The New Teſtament is very full of ſtrong and beautiful allegories:

The eighth chapter to the *Romans* is a noble piece of divine eloquence, full of the ſublime myſteries of Chriſtianity, adorn'd and ſtrengthen'd with the moſt emphatical and beautiful figures. From the tenth to the twentieth verſe there is a perpetual variation of perſon. He tells 'em of their high privileges, in having the Spirit of God inhabiting and inſpiring them, which would be their preſent ſecurity againſt the enemies of their ſalvation, and a precious pledge of a happy reſurrection of the body, and immortality [5.] In the next verſe he joins himſelf in the exhortation, and equal concern he had in leading that good and Chriſtian life, which ſuch precious promiſes and privileges require; which makes advice more eaſy and acceptable: *Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh* [6]. Having thus encourag'd and prepar'd them, he alters the manner of his ſpeech, and immediately addreſſes to 'em, and preſſes 'em to purity of life, and Chriſtian mortification with boldneſs, and a charitable vehemence. *For if ye live after the fleſh, ye ſhall die; but if thro' the Spirit ye mortify the deeds of the body, ye ſhall live* [7]. How wonderfully does the eloquent and devout Apoſtle inlarge upon the ineſtimable bleſſing and honour that he and all ſound Chriſtians enjoy'd thro' the counſel and comfort

I refer my readers to a few. St. Matt. xi. 28, 29, 30. St. Luke xviii. ——— xvi. ver. 19. ad finem. 2 Cor. x. 4, 5, 6. Epheſ. vi. 11, ad 18.

[5] Ver. 10, 11.

[6] Ver. 12.

[7] Ver. 13.

of

of that divine Spirit, which inhabits the chaſte minds and bodies of Chriſtians as acceptable temples? How noble is that amplification, how exact, how charming the oppoſition! *The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God; and if children, then heirs: heirs of God, and joint heirs with Chriſt: If ſo be that we ſuffer with him, that we may be alſo glorify'd with him* [8]. Whether we take the nineteenth and following verſes to be meant of the reſt of mankind, beſides thoſe who had embraced the faith of Chriſt; or of the inanimate creation, to which the actions and paſſions of the *rational* are by the beſt authors with great vigour and vehemence apply'd; the expreſſion is proper, and very ſignificant, the metaphor clear and ſprightly. But if they be apply'd to the latter (which, in my opinion, avoids ſeveral difficulties attending the other interpretation) 'tis the nobleſt *Proſopopœia* in the world. So great is the ſalvation purchas'd by Chriſt, ſo infinite the glory of the reſurrection, and the enjoyments and triumphs of the future ſtate, that even the inanimate world is deſcrib'd as an order of rational beings, lifting up their heads with eager expectations of that glorious day, and hoping to ſhare in the joys which will attend the renovation of all things; and to be admitted into the full and moſt glorious liberty of the ſons of God [9].

[8] Rom. viii, 16, 17.

[9] Ἀποκαραδοκία, συςενάζει, and συνωδίνει are as good words in this caſe, as this noble language can afford; and carry very pertinent alluſions and glowing metaphors in 'em. Mr. *Locke* puts

In the twenty ninth and two next verſes, all the ſteps and methods, in which the goodneſs and wiſdom of God trains mankind up to the full enjoyment of the ſalvation purchas'd by Jeſus Chriſt, are repreſented in a natural and moſt charming gradation, which raiſes up all good Chriſtians to the higheſt preferments and *inward glories* of heaven. *Whom he foreknew, them he appointed to be conformed to the image of his Son; and whom he appointed, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* Then, from the conſideration of theſe immenſe favours conferred on good Chriſtians, the Apoſtle draws a concluſion in the form of a vigorous interrogation: *What ſhall we then ſay to theſe things?* We need no further aſſurance, no ſtronger arguments for patience under our ſufferings for the Goſpel; and waiting with joyful hope of our happineſs in the completion of all the promiſes, and conſummation of all the bleſſings deſign'd for us. —— *If God be for us, who can be againſt us?* We are ſecur'd of the friendſhip and protection of God, which will effectually guard us againſt fear and danger; and render all the malice and efforts of enemies on earth and in hell, impotent and ineffectual. And does not this divine author, in the next verſe, further aſſure all Chriſtians of their happy intereſt in the father of

puts the twentieth verſe in a parentheſis, and makes ἐπ' ἐλπίδι in the beginning of the 21ſt, depend upon ἀπεκδέχεται, the laſt word of the nineteenth, which, I think, is very natural, and clears the difficulty, which few of the commentators before could clear.

heaven

heaven, and the certainty of their ſupply of all things really good for them, from his care and bounty, by the moſt convincing and endearing argument that ever was uſed, or can be apply'd and addreſs'd to creatures capable of being perſuaded and oblig'd? *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo give us freely all things?* A way of reaſoning that at once convinces the judgment, and captivates the heart: That raiſes all the tender and devout paſſions that can work in an human ſoul; and is a reſiſtleſs motive to the firmeſt hope, moſt flowing gratitude,——— to all the duties and graces of Chriſtianity [1]. There is a great emphaſis in the words *ſpared not his own Son*, which cannot, with any propriety, be apply'd to any mere man, or moſt glorious creature whatever. His own Son is by way of eminence and diſtinction from thoſe who were ſons of God by adoption, and the grace of his own natural Son: and the Father not ſparing him, ſuppoſes an antecedent relation of the higheſt kindneſs and moſt ſacred endearment. Then the ſacred writer with great rapidity and fervour of ſpirit, proceeds to a great variety of triumphant intrrogations, which imply full aſſurance that nothing can ſeparate Chriſtians from the love of Chriſt their Saviour. *Who ſhall ſe-*

[1] Ver. 32. Καὶ μεθ' ὑπερβολῆς καὶ πολλῆς θερμότητος ταῖς λέξεσιν κέχρηται, ἵνα αὐτῷ ἐνδείξηται τὴν ἀγάπην — ἐννόησον πόσης ἀγαθότητος, τὸ καὶ τῷ ἰδίῳ υἱῷ μὴ φείσασθαι, ἀλλὰ καὶ ἐκδῶναι, καὶ ὑπὲρ πάντων ἐκδῶναι, καὶ ἐχθρῶν, καὶ βλασφήμων. Vid. plura aurea apud Chryſoſt. in loc.

parate

parate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? What can be added to this ſelect enumeration of temporal evils, or things terrible in this world?

So far are all things dreadful to human nature from being able to alienate us from our Saviour, that in all of 'em we more than conquer [2]; a vigorous word of noble aſſurance compriſing the ſenſe of a full period. 'Tis well explain'd by Dr. *Whitby* on the place: "For we not only "bear, but glory in our tribulation, *Rom.* v. 3. "We are in deaths often, but ſtill deliver'd from "death, 2 *Cor.* i. 10. And as the ſufferings of "Chriſt abound towards us, ſo alſo doth our "conſolation under them abound through "Chriſt."

To conclude this moſt divine and rapturous portion of Scripture, St. *Paul* expreſſes our unalienable and eternal intereſt in the merits and goodneſs of our bleſſed Saviour in the affirmative way, by mentioning every thing that might be a danger of temptation: And when he has enumerated all things that poſſibly might tend to withdraw us from our duty, and ruin us in the favour of our immortal friend; by a very eloquent and fervent redundance of ſpeech, he adds, or *any other creature*, any other thing or being in univerſal nature. What ſtedfaſtneſs of faith, what joyfulneſs of hope, what conſciouſneſs of integrity, what rapturous flights of divine

[2] *Xenophon* after the ſame form has ὑπερέχαιρεν, Cyr. Exp. p. 11. Ox. Græc.

love

love are here expreſs'd in the moſt exalted ſuitable eloquence? —— "For I am perſuaded "that neither [fear of] death, nor [hope of] "life, nor angels of ſatan, nor princes, nor po- "tentates, nor ſufferings preſent, nor ſufferings "to come, nor heights of preferment, nor depth "of diſgrace, nor any other creature or thing, "ſhall be able to ſeparate us from the love of "God in Chriſt Jeſus our Lord [3]."

We have in the fifteenth chapter of the firſt epiſtle to the *Corinthians* the fulleſt account of the reſurrection of the dead that the whole Scriptures afford, plainly deſcrib'd, ſtrongly prov'd; ennobled with the moſt auguſt myſteries, and grand ſentiments: and adorn'd with all the beauty of compoſition, choice of words, vigour, variety, and magnificence of figures.

'Tis like the richeſt and moſt delicious paradiſe in the world, that flouriſhes with every beauty which the earth, under the moſt favourable influences of the heavens, can produce; and all the rich and ſalutary fruits which can regale the palate, and preſerve the health of mankind. As to the figures, which are the leaſt beauties of this noble diſcourſe, they are more numerous and lively than in any piece of eloquence of equal length in any language. Here you have the metaphor with all its ſprightlineſs,

[3] *Vid.* Dr. *Hickes*, and after him Dr. *Whitby* —— I confeſs the paraphraſe on the words has crampt the rapidity of the ſentence: But always expect that my reader that loves and underſtands the *Greek* ſhould read it in the original, where the words ſound better, and are more ſignificant, the numbers more harmonious, and the turn more round and delicate.

and

and clear alluſion [4]. The *Proſopopœia* or creation of a perſon with all its ſurpriſe and wonder [5]: *Interrogation* with its moſt preſſing vehemence and rapidity [6]: *Amplification*, with its unexhauſted ſtores, and entertaining variety [7]: *Repetition*, with all its emphaſis, quickneſs of turn, and charm of harmony [8]: The *Epiphonema* or concluding remark, with all its ſoundneſs of ſenſe and ſagacity, all its dexterity and happineſs of application [9]. The great Apoſtle's entrance upon his ſubject, and addreſs to his converts, who began to waver, is very prudent and engaging, ſet off in the choiceſt words, and moſt perſuaſive expreſſions. He tells them, that he declares no other Goſpel to them than what they receiv'd, ſtood in, and ſhould be ſaved by, if they perſever'd in the ſound faith. You receiv'd it not only by words, but actions, ſigns and wonders; it was deliver'd to you as a *depoſitum*, or ſacred pledge, which ought to be kept inviolable and undiminiſh'd; becauſe 'tis of infinite value, and a very ſtrict account muſt be given of it at the laſt day. When a good man magnifies his own labours, to keep up his credit againſt a faction in this church, who endeavour to blemiſh it, and defeat his miniſtry, he takes

[4] Ver. 40, &c.

[5] Ver. 56.

[6] Ver. 29, &c.

[7] Ver. 31. Καὶ γὰρ κατὰ μικρὸν ὅρα πόσην ποιεῖται τὴν αὔξησιν· ὃκ εἶπεν ὅτι κινδυνεύομεν, προσέθηκεν, ὅτι πᾶσαν ὥραν, εἶτα, ὅτι καθ' ἡμέραν, εἶτα, ὅτι ὃ κινδυνεύω μόνον, φησὶ, ἀλλὰ καὶ ἀποθνήσκω, St. Chryſoſt. in loc.

[8] Ver. 43, &c. 53, &c.

[9] Ver. ult.

off

off the offence of ſelf-commendation by the humbleſt and ſincereſt acknowledgment of his former faults; by taking all the ſhame of his bigottry and ſpight to Chriſtianity upon himſelf; and by aſcribing his pre-eminence above others, and his glorious ſucceſs in preaching the Goſpel, which before he laid waſte, to the mighty power and free grace of God.

Then the noble champion of Chriſtianity produces his variety of ſtrong reaſons to eſtabliſh this fundamental doctrine of it, upon which all our precious hopes reſt; which the devil attacks with all his engines, and is the grand ſubject of the ſcoffs and ridicule of the *Corinthian* and other pagan philoſophers, inſpir'd and deluded by that malicious impoſtor. What a cloſe chain and connexion of arguments make up this very learn'd and elaborate diſcourſe! How do reaſons upon reaſons ariſe; and one beauty and wonder cloſely ſucceed another [1]! There is full ſatisfaction in the ſtrength of his reaſoning, and perpetual pleaſure in the variety of it. "The "Apoſtle, ſays a learned and eloquent writer [2] "on this ſubject, with a reſiſtleſs force and con- "viction, proves, what was utterly abhorrent to "the heathen philoſophers, that filth and rotten- "neſs are the preparations to glory; and duſt "and aſhes the ſeed-plots of immortality. What "ſtrong, what joyous aſſurances does he give "us, that our grave will not ſo much be the

[1] Ὑπόθεσιν ὑποθέσει συνεχῶς ἀναμιμνύς. St. Chryſoſt. on Ver. 50.

[2] Dr. *South*'s Serm. Vol. IV. p. 236, 237.

"con-

" concluſion as the interruption of our lives; a " ſhort interval between the preſent and the " future; and a paſſage to convey us from this " life, to one of glory, and eternal enjoyment!"

With what becoming ſerioufneſs and ſolemnity does the great man introduce his diſcovery of the moſt ſublime and important myſteries that ever were reveal'd to angels or men! In what an awful manner he raiſes their attention and reverence! *Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of heaven. Behold! I ſhew you a myſtery.* How many ſublime and glorious doctrines does this illuminated man diſcover in one breath! The order of the reſurrection: Thoſe who die in Chriſt ſhall riſe next to their maſter; by virtue of whoſe reſurrection they riſe to eternal bliſs. The end of Chriſt's mediatorial kingdom: The agility, brightneſs, and glory of eeleſtial or reſurrection bodies. The different degrees of glory in perſons differently qualify'd. That ſome Chriſtians ſhall ſurvive at the day of judgment, and undergo a change equivalent to death, and be transform'd in an inſtant into unutterable brightneſs and dignity. Thoſe awful expreſſions, ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι (σαλπίσει γὰρ) καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα [3], ſtrike every attentive reader with ſurpriſe and trembling.

Towards the cloſe the Apoſtle, having prepared the way, and gain'd authority by a firm

[3] Ver. 52.

and

and reſiſtleſs chain of arguments, exhorts his *Corinthians* to ſuitable faith and practice with a noble earneſtneſs; and reproves them with a charitable ſeverity: *Awake to righteouſneſs* —— Awake and be ſober (ſo the emphatical word ἐκνήψατε ſignifies) for it looks like drunkenneſs and diſtraction in any one by infidelity and vice to extinguiſh ſuch glorious hopes, ſuch joyous expectations, which are only ſupported by this grand article of the reſurrection.

In purſuance of his moſt rational and reſiſtleſs diſcourſe, St. *Paul*, in the fervour of his ſpirit, and firmneſs of his faith, breaks out into a ſong of victory and triumph over death and the grave; by him deſcrib'd as dreadful tyrants, arm'd, and long victorious over human race. He repreſents the monſters as already ſubdu'd, and treads on the necks of thoſe univerſal conquerors. [4] Then he paſſes on to adore our bleſſed Deliverer, the great Captain of our ſalvation, and raiſe a trophy of gratitude to the Lord of hoſts, the only Giver of all victory, the Reſurrection and the Life; who has brought immortality to light by his Goſpel, and triumph'd over hell and death, even upon the Croſs.

Then how juſt, how moving and emphatical is the practical concluſion from this doctrine? *Wherefore, my beloved brethren, be ye ſtedfaſt, unmoveable*, where we have two ſtrong words

[4] Εἶδες ψυχὴν γενναίαν, καὶ γὰρ ὡς νικητήρια θύων, καὶ ἔνθυς γενόμενος, καὶ ὁρῶν ἤδη ὡς γεγεννημένα τὰ μέλλοντα ἐνάλλεται, καὶ ἐπεμβαίνει τῷ θανάτῳ κειμένῳ, κ. τ. λ. St. Chryſoſt. in loc.

to

to the ſame ſenſe, to expreſs the importance of the doctrine, and increaſe the vehemence of the exhortation. —— *Always abounding in the work of the Lord.* He did not barely ſay, working, or doing the work of the Lord, but *abounding* in it [5]; governing your own ſouls and bodies by an unblameable conduct, a pure and ſtrict diſcipline; ſerving God with ſincerity and fervency of ſpirit, and promoting the intereſts of mankind with indefatigable diligence, and unceaſing labours of love. What labour can be a trouble, nay, what labour can be otherwiſe than the higheſt pleaſure to him, who is aſſur'd that his Saviour will *change his vile body, that it may be like unto his own glorious body,* will give him *perfect conſummation and bliſs both in body and ſoul,* and beſtow on him *the ineſtimable reward of an immortal life of the ſweeteſt and moſt happy enjoyments?*

[5] Οὐκ εἶπεν, ἐργαζόμενοι τὸ ἀγαθὸν, ἀλλὰ περισσεύοντες, ἵνα μετὰ περιουσίας αὐτὸ ποιῶμεν, καὶ τὰ σκάμματα ὑπερβαίνωμεν. St. Chryſoſt. in loc.

CHAP.

CHAP. VII.

Wherein a ſhort account is given of the character and ſtyle of the ſeveral writers of the New Teſtament.

THE ſacred writers of the New Teſtament were men of ſound underſtanding, and inflexible uprightneſs; fully aſſured of the truth and importance of thoſe doctrines which they publiſh'd to mankind, and ventur'd all things dear in the view of worldly men, for their propagation, tho' they were ridicul'd, hatred, and perſecuted to death. They were not aſham'd to be *Confeſſors*, nor afraid to be *Martyrs* for a cauſe openly deſpis'd and undervalu'd, but ſecretly fear'd by all the powers upon earth. Thoſe vile things, of which the Apoſtles and other Chriſtians were accuſed, were nothing but the monſtrous fictions of malice greedily ſwallow'd down by the ſtupid credulity of a brutal rabble; invidiouſly charg'd, but not believ'd by men of ſenſe, tho' zealous for the old pagan ſuperſtition. *Julian*, the moſt ſharp and ſubtil adverſary of the Chriſtian cauſe, admires the Chriſtian prieſts for their diligence [6], and the

[6] Vid. Plin. Ep. 10, 97. Euſeb. Eccl. Hiſt. iv, 8, 9. Euſeb. in vita Conſtantini, ii. 50, 51.

Chriſtian

Chriſtian people for their abſtinence, goodneſs, and univerſal charity; and recommends to the imitation of his own prieſts and people, all thoſe excellent virtues and duties which the Chriſtians practis'd, to the juſt admiration, and unſpeakable advantage of mankind. And then how candid and impartial are theſe divine authors in their relations? They make no ſcruple to acknowledge their own faults, and thoſe of their deareſt friends. St. *Matthew* calls himſelf the Publican, tho' he very well knew how odious that profeſſion and name was to his countrymen the *Jews*. St. *Mark* is ſo far from concealing the ſhameful lapſe and denial of St *Peter*, his dear tutor and maſter, that he ſets it down with ſome ſad circumſtances and aggravations, which St. *Luke* and St. *John* take no notice of. Only St. *Matthew*'s relation is as full and circumſtantial, which ſeems not to have been obſerv'd by ſome learned men [7].

St. *Paul* condemns and deplores his own fierceneſs againſt Chriſtianity with all the ſincerity of penitence; profoundneſs and contrition of humility; propriety and emphaſis of expreſſion [8]. St. *Chryſoſtom*, equal to any one, either in the Chriſtian or pagan world for both writing and judging well, juſtly admires him for this, as he does for innumerable other excellencies [9].

[7] Mat. xxvi. 69, &c. Mark xiv. 67, &c. Dr. *Cave*'s Life of St. *Mark*, p. 222. Dr. *Jenkins*'s Reaſ. of Chriſt. Part I. p. 280.

[8] 1 Cor. xv. 8, 9. 1 Tim. i. 13.

[9] Εἶδες πάλιν ταπεινοφροσύνης ὑπερβολήν· τί ταύτης θαυμαςότερον γένοιτ' ἂν τῆς ψυχῆς; ἐπιδαψιλεύσαι τοῖς τῆς ταπεινοφροσύνης ῥήμασι, St. Chryſoſt. in 1 Cor. xv. 10.

The

The ſeeming differences between the ſacred writers are reconcil'd after the ſame manner that appearances of contradictions moſtly are, which are found in the noble *Greek* and *Latin* hiſtorians. The *Jewiſh* and *Roman* cuſtoms, the manners of the Orientals, with their rites and ceremonies, are to be ſtudied; the various ſignification of words to be adjuſted; literal and figurative expreſſions to be carefully diſtinguiſh'd; and when the diſcourſe is of the divine attributes, and God's providential dealings with mankind, allowances in reaſon and ſound ſenſe muſt be granted to thoſe aſtoniſhing condeſcenſions of language, which his *gracious Majeſty* is pleas'd to make to our weak capacities; to encourage our faith, and raiſe our gratitude to our eternal friend and benefactor. Many learned writers have ſucceſsfully employ'd their great abilities in clearing theſe difficulties, and ſhewing an excellent harmony in the relations of the *divine hiſtorians* [1].

There is ſuch a concurrence in the Evangeliſts as ſhews their veracity and agreement; and ſuch a variety as ſhews there was no combination. Their variety ſtrengthens rather than weakens their credibility; for had they by ſecret compact agreed to put off a lye and cheat upon the world, they would have avoided this variety of relation; which to ſome people, might be ſuppoſed, would render their whole relation ſu-

[1] Authors excellent this way are St. *Chryſoſtom*, —— Great critics, St. *Jerom*, Dr. *Hammond*, Dr. *Whitby*, Dr. *Lightfoot*, Biſhop *Kidder*'s Demonſtration of the Meſſiah, three Parts.

ſpected

ſpected [2]. And could ſuch men as theſe eaſily want a natural and genuine eloquence, who were ſo honeſt and good, ſuch maſters of their ſubject; ſo throughly poſſeſt of thoſe ſublime and important truths which they ſo firmly believ'd, and intirely lov'd; by which they conducted, and for which they ventur'd their lives? We have before obſerv'd of *Tully*, *Quintilian*, and other maſters, that they ſtrictly inſiſt on a perſon being a virtuous and good man, in order to be a true and ſound orator. Particularly the latter of the two nam'd ſays, "That a good man will "never want handſom language; and whatever "is ſpoken honeſtly, is ſpoken eloquently [3]". We may obſerve of the reſt of the divine writers, what the excellent Dr. *More* does peculiarly of St. *Paul* [4]: "'Tis out of the power of man "to reach that unaffected fervour, thoſe natural "yet unexpected expreſſions of high and ſerious "zeal; that exuberance of weighty ſenſe and "matter ſwelling out, I had almoſt ſaid, beyond "the bounds of logical coherence: that vigorous "paſſion and elevation of ſpirit, that cannot be "ſuſpected of human artifice: So that we cannot but be aſſured, that he who wrote theſe "Epiſtles was throughly poſſeſſed and tranſported "with the belief of the truth and grand concern-"ment of the things he wrote."

[2] *Vid. Kidder*'s Demonſt. of the Meſſiah, Part II. p. 120.

[3] Quin. Inſtit. Or. xii. 1. p. 677.

[4] Myſtery of Godlineſs. *Vid. Plato* in *Gorgias* and *Reſub.* B. VII. c. 10.

I ſhall juſt ſpeak one word of the method of the ſacred writers, and conclude this chapter with a ſhort eſſay on their ſtyle. ——The method of the divine writers is neither preciſely ſtrict and formal according to common logic, which would be below the majeſty of ſuch extraordinary authors; nor ſo negligent as to give any diſtraction to the reader, or hinder his pleaſure or improvement. The divine hiſtorians generally obſerve the order of time, and if ſometimes they anticipate a relation, in order to lay all that relates to one ſubject together and in one view [5], 'tis what the beſt and moſt accurate foreign hiſtorians do. And all the difficulties which ariſe from this, or any ſeeming irregularity, are by a common genius and application ſoon to be accounted for and clear'd.

The reflections and morals in the ſacred books are beautiful and excellent, naturally reſulting from the grand myſteries and doctrines which the divine writer has enlarg'd upon in the former parts of his diſcourſe. But thoſe divine maxims and precepts of Chriſtian life, as Mr. *Prior* ſays of the *Proverbs of Solomon* [6], are as a great treaſure heap'd up together in a confus'd magnificence above all order.

Mr. *Boyle* gives us a large and excellent account of the method of the holy Evangeliſts and Apoſtles, which I think too long to tranſcribe, but refer my reader to it [7]. I conclude this

[5] *Vid.* Mr. *Reading*'s Life of Chriſt, p. 109.
[6] *Prior*'s Preface to *Solomon*, on the vanity of the world.
[7] Style of the Holy Scriptures, p. 55, 56, &c.

with a noble obſervation of the learned and judicious Biſhop *Gaſtrell:* "Had the Scriptures, "ſays that excellent prelate, exhibited religion to "us in that regular form and method, to which "other writers have reduc'd it, there would, to "me at leaſt, have been wanting one great "proof of the authority of thoſe writings; "which being penn'd at different times, and "upon different occaſions, and containing in "them a great variety of wonderful events, "ſurpriſing characters of men, wiſe rules of life, "and new unheard-of doctrines, all mixt to-"gether with an unuſual ſimplicity and gravity "of narration, do, in the very frame and com-"poſure of them, carry the marks of their divine "original [8]".

St. *Matthew* has all the characters of a good hiſtorian, truth and impartiality, clearneſs of narration, propriety and gravity of language, order of time well obſerv'd.

The two next Evangeliſts often borrow his very words and forms of expreſſion on the ſame ſubject; and yet then the variety of their contexture, and diſpoſition of their diſcourſe, diverſifies their manner ſo far, that they are authors of a different ſtyle. St. *Matthew* is eſteem'd by ſome low and idiotical in language; St. *Mark* ſomething ſuperior to him; St. *Luke*, far the moſt eloquent. For my part, 'tis true, I can find ſome difference; but not ſo extraordinary as many imagine. They all uſe ſignificant and proper

[8] Preface to Chriſtian Inſtitutes, p. 2.

words

words, and a ſtyle clean, perſpicuous, and unaffected. St. *Luke* is ſometimes a little more florid: often there appears to me near a perfect equality; and ſometimes the advantage, even in language, lies on the ſide of St. *Matthew* and St. *Mark*.

Whoever compares our Saviour's parable of the wiſe builder laying his foundation upon a rock, and the fooliſh man building upon the ſand, will find the former little inferior to the latter in the purity and livelineſs of his deſcription [9]. So in the hiſtory of *Legion*, the parable of the ungrateful and cruel husbandman, and the narrative of the glorious tranſiguration, and in all the other parallel diſcourſes and parables, they are amiably perſpicuous, vigorous, and bright; and 'tis hard to judge which has the pre-eminence [1]. One has a circumſtance not taken notice of by the others; lay 'em all together, and the reader has a charming variety and high entertainment both as to the language, the great things related, and their wondrous and ſurpriſing circumſtances. St. *Matthew* is grave without formality or ſtiffneſs; plain with dignity; and agreeably copious and full in his relation of our Lord's moſt divine diſcourſes and healing works of wonder.

St. *Mark* follows the ſteps of St. *Matthew*, and ſometimes interprets and explains

[9] Matt. vii. 24, &c. Luke vi. 48, &c.

[1] 1. Legion, Mark v. Luke viii. Matt. viii. 2. Huſbandmen, Matt. xxi. Mark xii. Luke xx. 3. Transfiguration, Matt. xvii. Mark ix. Luke ix.

him [2]. Like his great maſter St. *Peter* he has a comprehenſive, clear, and beautiful brevity. His ſtyle comes up to what the nobleſt critics demand of an hiſtorian, that his ſtyle be majeſtic, and grave, as well as ſimple and unaffected—His narration ſhould be animated, ſhort, and clear; and ſo as often to out-run the impatience of the reader [3]. He ſometimes uſes the repetition of words of the ſame original, and like ſound, which, as we have above ſhewn, the moſt vigorous authors do: He does it ſparingly, and whenever he does it, to me it appears very graceful and becoming [4]. This divine writer, notwithſtanding his brevity, makes ſeveral noble reflections, and brings in many curious remarks and circumſtances, which are omitted by the other Evangeliſts.

After our Saviour's deſcent from the mount, where he was transfigured, when his face ſhone as the ſun, and his garments became white as the light, all the multitude was aſtoniſh'd, St. *Mark* obſerves to us. At what? At the ſcatter'd rays of glory that ſtill remain'd in his face after the moſt wonderful transfiguration. This circumſtance, neglected by the other Evangeliſts, all the oriental verſions take notice of: They were amaz'd, fear'd, and admir'd [5].

[2] Divus Marcus ita legit veſtigia Matthæi, ut ſæpe ei præſtet interpretis vicem. Grot. in S. Mat. xxviii. 1.

[3] Nihil in hiſtoria purâ & illuſtri brevitate dulcius, Tull.

[4] Mark xiii. 19. xii. 23.

[5] Mark ix. 15.

This

This Evangeliſt compriſes our Saviour's temptation in a very few words; and then adds a moſt choice and excellent remark —*He was with the wild beaſts, and the Angels of God miniſtred unto him* [6]. The deſign of which is to ſhew, that goodneſs and innocence makes a man ſafe and happy in all conditions. A good man is under the care and protection of his heavenly Father, ſecurely guarded by his holy Angels in the moſt diſmal and forlorn place. His remark that when *Herodias*'s daughter had conſulted her mother what ſhe ſhould ask of the tyrant —ſhe came back εὐθέως μετὰ σπουδῆς, *immediately with haſte and eagerneſs*, with the bloody demand, ſo contrary to the tenderneſs of the ſex, and unſeaſonable to the feſtivity of the day——beautifully ſhews what an exact agreement there was between the barbarous temper of the mother and daughter; and ſtrongly paints the fierceneſs of their malice, and the impatience of their thirſt for the blood of the righteous Baptiſt [7].

In ſhort, the Goſpel of St. *Mark*, conſidering the copiouſneſs and majeſty of the ſubject, the variety of great actions, and their ſurpriſing circumſtances, the number of ſound morals and curious remarks compris'd in it, is the ſhorteſt and cleareſt, the moſt marvellous and ſatisfactory hiſtory in the whole world.

St. *Luke* is pure, copious, and flowing in his language, and has a wonderful and moſt entertaining variety of ſelect circumſtances in his narra-

[6] Mark i. 13.
[7] Mark vi. 25.

tion of our Saviour's divine actions. He acquaints us with numerous paſſages of the evangelical hiſtory not related by any other Evangeliſt. St. *Irenæus* particularly mentions many parables, relations, accounts of times and perſons omitted by all the reſt [8]. Both in his Goſpel and apoſtolical Acts he is accurate and neat, clear and flowing with a natural and eaſy grace; his ſtyle is admirably accommodated to the deſign of hiſtory. The narrative of the *Acts of the Apoſtles* is perſpicuous and noble; the diſcourſes inſerted emphatical, eloquent, and ſublime. He is juſtly applauded for his politeneſs and elegance by ſome critics; who ſeem to magnify him in order to depreciate the reſt of the Evangeliſts; when yet 'tis plain he has as many *Hebraiſms* and peculiarities as any one of them; which they are charg'd with as faults and blemiſhes of ſtyle. 'Tis a ſtrange compliment that *Grotius* paſſes upon this noble author: Luke, *as being a ſcholar, uſes many words purely* Greek [9]. Why, don't the reſt of the divine authors, tho' no ſcholars, uſe many words purely *Greek*? But this we ſpoke of before.

St. *Luke's* ſtyle has a good deal of reſemblance with that of his great maſter St. *Paul*; and like him he had a learned and liberal education. I believe he had been very converſant with the beſt

[8] S. Irenæus 3. 14. pag. 235. Edit. Grabe. Plurimos actus Domini per hunc didicimus. And, pag. 236. after great variety of inſtances, whereby St. *Luke* enriches the evangelical hiſtory, the father adds: Et alia multa ſunt, quæ inveniri poſſunt a ſolo Luca dicta eſſe.

[9] Acts v. 30. Vid. Bezam in Act. Ap. x. 46.

claſſic

claſſic authors; many of his words and expreſſions are exactly parallel to theirs [1].

The ſtyle and character of St. *John* is grave and ſimple, ſhort and perſpicuous. What the wiſe Man ſays of the commandment of God compar'd to a ſharp ſword —— *it touch'd the heaven, but ſtood upon the earth* [2], may be apply'd to the writing of this great Apoſtle, Evangeliſt, and Prophet. As to his language, it is plain and ſometimes low; but he reaches to the heaven of heavens in the ſublimity of his notions. "Whoever, ſays St. *Cyril* of *Alexandria*, quoted by the learned *Cave* [3], looks into the ſublimity of his notions, the ſharpneſs of his reaſons, and the quick inferences of his diſcourſes, conſtantly ſucceeding and following one upon another, muſt needs confeſs that his Goſpel exceeds all admiration."

Denys of *Alexandria* allows St. *John*'s Goſpel and firſt Epiſtle to be, not only pure and free from the leaſt ſoleciſm, barbariſm, or other blemiſh of ſpeech, but to be very eloquent in all his compoſition, and to have from God the gifts both of ſound knowledge, and good language: *But that the* Revelation *has nothing like either of 'em, no reſemblance in ſtyle, no ſyllable in common with 'em*, is a very harſh and unaccountable cenſure;

[1] Ἰσχυρὸς λιμὸς in St. *Luke* xv. 14. is the ſame as ἰσχυρὰ σιτοδείη in *Herod.* 1. 40. l. 2. So ἐπιβάλλον μέρος τῆς οὐσίας, St. *Luke* xv. 12. is the ſame as τῶν κτημάτων τὸ ἐπιβάλλον in *Herod Gr.* 4. 258. line 17. μέρος was mentioned before; παρηκολουθηκότι πᾶσιν ἄνωθεν, St. *Luke* i. 3. παρηκολουθηκότα τοῖς πράγμασιν ἐξαρχῆς, Dem. de Cor. 105. l. 7.

[2] Wiſdom of *Solomon* xviii. 16.

[3] Life of St. *John*, p. 165.

and ſhews, even in the judgment of Dr. *Mill*, that criticiſm was not that good man's chief excellency [4].

The venerable plainneſs, the majeſtic gravity and beautiful ſimplicity of this writer will always by men of judgment be valu'd above all the pomp of artificial eloquence, and the gawdy ornaments of ſophiſtry, and the declamatory ſtyle [5].

This inſpir'd writer has frequent repetitions to preſs his important doctrines with more cloſeneſs and vehemence.

He often takes one thing two ways, both in the affirmative and negative. *He that hath the Son, hath life; and he that hath not the Son, hath not life.* This part of his character, 'tis hop'd, may eſcape the ſevere animadverſion of the critics, becauſe the politeſt and nobleſt writers of *Greece* uſe the ſame repetitions [6].

This glorious Goſpel completes the evangelical hiſtory, and enriches it with ſeveral moſt heavenly diſcourſes and miracles of the world's Saviour, not recorded by any of the three divine writers before him. The five firſt chapters give an account of his works of wonder before the Baptiſt's impriſonment. He inlarges upon the

[4] Vid. Euſeb. Eccl. Hiſt. lib. vii. cap. 25. p. 276. Valeſ. Vid. D. Mill Proleg. p. 19, 20, 21.

[5] Οὐ γὰρ κτύπον ῥημάτων, οὐδὲ λέξεως κόμπον, οὐδὲ ὀνομάτων καὶ ῥημάτων κόσμον καὶ συνθήκην ὀψόμεθα περιττὴν καὶ ἀνόνητον (πόῤῥω γὰρ ταύτα φιλοσοφίας ἁπάσης) ἀλλ' ἰσχὺν ἄμαχον καὶ θείαν, καὶ δογμάτων ὀρθῶν ἀμήχανον δύναμιν, καὶ μυρίων χορηγίαν ἀγαθῶν, St. Chryſoſt. in St. Johan. Evang. Hom. 2. p. 561.

[6] Xen. Cyrop. 1. p. 9. Plato de Rep. p. 206. l. 3, 4. Ed. Can.

eternal

eternal exiſtence of our Saviour, and gives us a moſt edifying and delightful account of his converſation for many days upon earth with his Apoſtles and ſelect Diſciples after his victorious and triumphant reſurrection.

The ſtyle and terms, the ſpirit and ſentiments of his two laſt letters, are not only alike, but often the very ſame as in the firſt. Every line is animated with the ſpirit of unfeign'd charity, recommended in divers ways, and by various reaſons; which is the peculiar character of *this belov'd Diſciple*, and the great glory of Chriſtianity [7].

The *Revelation* is writ much in the ſame ſtyle with the Goſpel and Epiſtles, and entertains and inſtructs the reader with variety of Chriſtian morals, and ſublime myſteries. From this noble book may be drawn reſiſtleſs proofs of our Saviour's eternal exiſtence; the incommunicable attributes of eternity and infinite power are there plainly and directly apply'd to *Jeſus the Son of God* [8].

'Tis in vain to look for more lofty deſcriptions or majeſtic images than you find in this ſacred book. Could the acclamations and hallelujahs of God's houſhold be expreſs'd with more propriety and magnificence than by the ſhouts of vaſt multitudes, the roaring of many waters, and the dreadful ſound of the loudeſt and ſtrongeſt thunders [9]?

[7] Vid. Du Pin Can. of N. T. Ser. 11. p. 76, 77.

[8] Apoc. i. 7, &c. x. 1. xii. 1, 2, 3, 4.

[9] Ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν λεγόντων, Ἀλληλουϊα. Apoc. xix. 6. Vid. Apoc. xiv. 2, 3.

And how tranſporting an entertainment muſt it be to the bleſſed, to have all the ſtrength of ſound temper'd with all its ſweetneſs and harmony, perfectly ſuited to their celeſtial ear, and moſt exalted taſte! The deſcription of the Son of God in the nineteenth chapter, from ver. 11 to 17, is in all the pomp and grandeur of language. We have every circumſtance and particular that is moſt proper to expreſs power and juſtice, majeſty and goodneſs; to raiſe admiration, and high pleaſure, corrected with awe.

St. *Jerom* ſays of the *Revelation*, "It has as "many myſteries as words: I ſaid too little. In "every word there is variety of ſenſes, and the "excellency of the book is above all praiſe" [1].

We have already had ſeveral occaſions to ſpeak of the great St. *Paul*; and what can be ſaid worthy of him? How ſhall we begin, or where ſhall we end?

Shall we admire this noble preacher and champion of the Croſs for his perfect knowledge of religion; for the copiouſneſs and variety of his ſtyle; for the loftineſs of his thought; for the dexterity of his addreſs; for the wonderful extent of his genius; or the more admirable comprehenſion of his charity? He has every charm of eloquence in his writings; and, when there's occaſion, ſhews himſelf maſter of every ſtyle.

Thoſe tranſpoſitions, embaraſſments, and as ſome people call them, inconſequences, which

[1] Apocalypſis Johannis tot habet ſacramenta, quot verba. Parum dixi. In ſingulis verbis multiplices latent intelligentiæ; & pro meritę voluminis laus omnis inferior eſt. Ep. ad Paulin.

are

are found in ſome of his Epiſtles, proceed, as St. *Irenæus* juſtly obſerves, from the quickneſs of his arguings, the fluency of his language, and the divine zeal and impetuouſneſs of his ſpirit [2].

Thoſe places, which incompetent judges eſteem faulty and ſoleciſtical, are generally ſome of his nobleſt and ſublimeſt paſſages; and proceed from his vehemence, great skill in the Old Teſtament, the plenty and vivacity of his thoughts. We have parallel forms of ſpeech in the nobleſt *Greek* and *Roman* authors; and they are ſo far from being prejudicial or diſagreeable to a capable reader, that they only raiſe his curioſity, and ſharpen his diligence; which will always be rewarded with diſcoveries of beauties, and improvement in the moſt admirable and uſeful notions [3]. Sometimes St. *Paul* drops in the objections of others, and gives his anſwers without any change in the ſcheme of his language to give notice, as Mr. *Locke* juſtly obſerves. And the greateſt maſters in the two nobleſt languages in the world often do the ſame; particularly *Demoſthenes*, *Tully*, *Horace*, *Anacreon*.

" If any one has thought St. *Paul* a looſe writer, " it was only becauſe he was a looſe reader. He " that takes notice of St. *Paul*'s deſign, ſhall find " that there is ſcarce a word or expreſſion that

[2] S. Iren. 3. 7. 210, 211. Dr. *Cave*'s Life of St. *Paul*, p. 117, 118. Hiſtoria Literar. Vol. I. p. 8.

[3] Vid. Suicer. Theſaur. in voce Γραφὴ, p. 796. Ἔςι δὲ ——— ὑπερβατὸν λέξεων ἢ νοήσεων ἐκ τῆ κατ' ἀκολυθίαν κεκινημένη τάξις, καὶ οἱονεὶ χαρακτὴρ ἐναγωνίυ πάθυς. Παρὰ τοῖς ἀρίςοις συγγραφεῦσι διὰ τῶν ὑπερβατῶν ἡ μίμησις ἐπὶ τὰ τῆς Φύσεως ἔργα φέρεται, Dion. Longin. Sec. 22, p. 139, 140.

" he makes uſe of but with relation and tendency " to his preſent main purpoſe" [4]. The Epiſtles of St. *Paul*, I ſpeak the ſenſe of a great critic [5], are inſtructive and learned, perſuaſive and noble; his expreſſion is grave and lofty, unconſtrain'd and methodical, ſententious and full of moving figures. With what winning charity and mildneſs does he temper his rebukes and reproofs? The vehemence and force of his diſcourſe has a happy and equal mixture of prudence and pleaſure; and when he moſt exerts his authority, he always moſt expreſſes his humility.

" Had not St. *Paul*, ſays a very eloquent and " learned gentleman, been a man of learning and " skill in the art and methods of rhetoric, ſound " reaſoning, and natural eloquence, he could not " have ſuited ſuch appoſite exhortations to ſuch " different ſorts of men, as he had to deal with, " with ſo much dexterity [6]."

Grotius ſays of St. *Paul*, that he was learned, not in the law only, but the traditions which more openly taught the reſurrection and good things of a future life. That he knew the *Hebrew*, *Syriac*, *Greek*, and *Latin* tongues; and that he had read their poets [7]. All this is true and juſt: But a great many more excellencies muſt enter into St. *Paul's* character. We have made a little eſſay towards his character, eſpecially as a writer; but 'tis plain that his merit is ſuperior to whatever

[4] Mr. *Locke* on 1 *Cor.* i. 10.
[5] *Du Pin* on Can. of N. T. Part ii. p. 98.
[6] Dr. *South's* Scribe inſtructed, Vol. iv. Serm. p 38.
[7] Grot. on Acts xxvi. 24.

can

can be ſaid. Excellent is the obſervation of St. *Gregory* the Great on our divine author, which ſhall conclude this ſection: *When St.* Paul *ſpeaks to God, or of God, he raiſes himſelf and his reader to heaven by the ſublimeſt contemplations.*

Eraſmus paſſes a bold cenſure upon St. *James*, when he ſays, that the Epiſtle under his name does not altogether expreſs the apoſtolical gravity and majeſty [8]. Had that great man read and judg'd with impartiality and deliberation, he might have found, what very learned and judicious gentlemen [9] have thought they have found in this divine Epiſtle, vigorous and expreſſive words, a beautiful ſimplicity, lively figures, natural and engaging thoughts, and ſolid eloquence altogether worthy of an apoſtolical pen.

Is there to be found a more vigorous and beautiful deſcription of the miſchiefs and malignity of an unbridled tongue than in the third chapter? Nothing upon the ſubject, that I have ſeen, comes up to the propriety and vigour of its ſingle and compound words, the livelineſs of the metaphor, the variety of its alluſions and illuſtrations, the quickneſs of the turns, and the fitneſs and force of its compariſons [1]. Is there not wonderful emphaſis and eloquence in that ſublime deſcription of the bountiful and immutable nature of the bleſſed God? [2] *Every good and perfect gift is from above, from the Father of lights.* Salutary

[8] On St. *James* v. at the end.

[9] Du Pin's Hiſt. Can. of N. T. Part ii. p. 74. *Luther* as well as *Eraſmus*, once ſpoke ſlightly of this ſacred piece of Canon, but had the good ſenſe and humility afterwards to retract it. Jo. Albert. Fabricii Biblioth. Græc. l. iv. cap. 5. p. 166.

[1] Ver. 2. to 13.

[2] Cap. i. 17.

gifts

gifts don't, as ſtupid heretics pretend, proceed from the ſtars, but far above all worlds, from the Father of all the heavenly inhabitants, and Creator of all the heavenly bodies, *with whom there is no variableneſs or ſhadow of turning.* The terms are exactly proper and aſtronomical, according to the appearances of things, and the common notions of mankind. Upon this appearance and receiv'd opinion the Sun, the prince of the planetary heavens, has his parallaxes or changes, appears different in the Eaſt, in his meridian height, and decline to the Weſt. He has his annual departures from us, which are the ſolſtices or τροπαί· according to theſe departures he caſts different ſhades. But God is the unchangeable Sun that does not riſe or ſet, come nearer to, or go farther from any part or ſpace of the univerſe; an eternal unapproachable Light [3], without any variation, eclipſe, or mixture of ſhade.

St. *Peter's* ſtyle expreſſes the noble vehemence and fervour of his ſpirit, the full knowledge he had of Chriſtianity, and the ſtrong aſſurance he had of the truth and certainty of his doctrine; and he writes with the authority of the firſt man in the college of the Apoſtles. He writes with that quickneſs and rapidity of ſtyle, with that noble neglect of ſome of the formal conſequences and nicety of grammar, ſtill preſerving its true reaſon, and natural analogy (which are always marks of a ſublime genius) that you can ſcarce perceive

[3] Vid. Harmon. Apoſt. 2. D. Bull. where that judicious author truly explains, and juſtly admires that lofty paſſage, Hunc erronem —— de fatali vi aſtrorum —— *mirâ elegantiâ* perſtringit, &c. Tandem eleganti huic ſermoni finem imponit, &c. p. 101, 102.

the

the pauſes of his diſcourſe, and diſtinction of his periods [4]. The great *Joſeph Scaliger* calls St. *Peter*'s firſt Epiſtle majeſtic, and I hope he was more judicious than to exclude the ſecond, tho' he did not name it.

A noble majeſty and becoming freedom is what diſtinguiſhes St. *Peter*; a devout and judicious perſon cannot read him without ſolemn attention, and awful concern. The conflagration of this lower world, and future judgment of angels and men, in the third chapter of the ſecond Epiſtle, is deſcrib'd in ſuch ſtrong and terrible terms, ſuch awful circumſtances, that in the deſcription we ſee the planetary heavens and this our earth wrap'd up with devouring flames; hear the groans of an expiring world, and the craſhes of nature tumbling into univerſal ruin [5].

And what a ſolemn and moving *Epiphonema* or practical inference is that! *Since therefore all theſe things muſt be diſſolv'd, what manner of perſons ought ye to be in holy converſation and godlineſs*—in all parts of holy and Chriſtian life, —in all inſtances of juſtice and charity [6]? "The meaneſt ſoul, and loweſt imagination, "ſays an ingenious man [7], cannot think of "that time, and the awful deſcriptions we meet "with of it in this place, and ſeveral others of

[4] The critic of *Halicarnaſſus*, ſpeaking of the ſtrong and noble ſtyle which he calls auſtere, ſays, 'Tis ὀλιγοσύνδεσμος, ἄναρθρος, ἐν πολλοῖς ὑπεροπτικὴ τῆς ἀκολουθίας, ἥκιστα ἀνθηρὰ, μεγαλόφρων, &c. Dion. Halicar. de ſtructura Orat. c. 22. p. 176. Vid. ibid. plura verè aurea in hanc ſententiam.

[5] 2 Pet. iii. 8, to 12.

[6] Ver. 11. ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις.

[7] Mr. *Sewel*'s Life of Mr. *John Phillips*, p. 27.

"holy

" holy Writ, without the greateſt emotion and " deepeſt impreſſions."

I cannot with ſome critics find any great difference betwixt the ſtyle of the firſt and ſecond Epiſtles; 'tis to me no more than we find in the ſtyle of the ſame perſons at different times. There is much the ſame energy and clear brevity; the ſame rapid run of language, and the ſame commanding majeſty in them both. Take 'em together, and they are admirable for ſignificant epithets, and ſtrong compound words [8]; for beautiful and ſprightly figures [9], adorable and ſublime doctrines [1]; pure and heavenly morals, expreſs'd in a chaſte, lively, and graceful ſtyle [2].

St. *Jude*, ſays *Origen*, writ an Epiſtle in few lines indeed, but full of vigorous expreſſions of heavenly grace [3]. He briefly and ſtrongly repreſents the deteſtable doctrines and practices of the impure Gnoſtics and followers of *Simon Magus*; and reproves thoſe profligate perverters of ſound principles, and patrons of lewdneſs (which are generally the ſame perſons) with a juſt indignation and ſeverity; and at the ſame time exhorts all ſound Chriſtians, with a genuine apoſtolical charity, to have tender compaſſion for theſe deluded wretches; and vigorouſly to endeavour to reclaim 'em from the ways of hell, and pluck them as brands out of the fire [4].

[8] 1 Pet. iii. 8. i. 4. 2 Pet. iii. 4. 8, 14.

[9] 1 Pet. ii. 3. 2 Pet. ii. 3. i. 5.

[1] 1 Pet. i. 12. iii. 19, 22. 2 Pet. iii. 10, 13.

[2] 1 Pet. iii. 9, 10, 11. i. 22. iii. 1, 2, 3, 4. 2 Pet. i. 10, 11. iii. 14, 15, 17, 18.

[3] Ἰούδας μὲν ἔγραψεν ἐπιστολὴν ὀλιγόστιχον μὲν, πεπληρωμένην δὲ σπουδῆς χάριτος, ἐῤῥωμένων λόγων. Mr. *Wotton's* Preface to *Clem. Romanus*, p. 107. [4] Jude ver. 23.

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The Apoſtle takes the ſenſe, and frequently the words of St. *Peter's* ſecond chapter of his ſecond Epiſtle; ſometimes he leaves out ſome of St. *Peter's* words [5], ſometimes he inlarges and gives a different turn to the thought [6].

Both the divine writers are very near akin in ſubject, ſtyle, vehemence, and juſt indignation againſt impudence and lewdneſs; againſt inſidious underminers of chaſtity, and debauchers of ſound principles. They anſwer one another in the New Teſtament, as the prophecy of *Obadiah* and part of the forty-ninth chapter of *Jeremiah* do in the old [7].

There are no nobler amplifications in any author than in theſe two divine writers, when they deſcribe the numerous villanies of the [8] Gnoſtics in a variety of inſtances; which they ſeverely brand, emphatically expoſe, and yet happily expreſs in all the cleanneſs and chaſtity of language.

[5] As παλαιότης after ὑπέροψια, Jude 16. 2 Pet. ii. 18.

[6] Jude 10. 2 Pet. ii. 12.

[7] Jeremiah Proph. xlix. from ver. 14.

[8] By Gnoſtics we may underſtand all miſcreants, who in the firſt times of the Church diſhonour'd our holy religion by their antichriſtian notions, and moſt vile and lewd practices. Thoſe abandon'd wretches, whom the Apoſtles ſtigmatize, were horridly ſcandalous for their ravenous avarice, their inſatiable luſts, their blaſphemous impudence, and relentleſs hardneſs of heart, and ſtedfaſt obſtinacy of temper. Which are deſcrib'd with all the ſtrength and vigour of clean and marvellous eloquence. To give a proper and juſt account of the various beauties of theſe two glorious chapters, would take up a large diſcourſe, and require all the ſkill and ſagacity of criticiſm. I refer my reader to the paſſages following. With what ſtrong expreſſion, adequate alluſions, lively figures, and noble vehemence are their covetous and vile practices to bring in filthy lucre deſcrib'd in 2 *Pet.* ii. 3. *Jude* 11. 16. Their inſatiable luſts in 2 *Pet.* ii. 10, 14. *Jude* iv. 8. Their odious impudence and mad blaſphemies in 2 *Pet.* ii. 10. Their horrid wickedneſs in general, and the inſupportable vengeance that muſt at laſt overtake and ſink them into ruin, in 2 *Pet.* ii. 1, 3, 12, 17. *Jude* 4, 10, 12, 15.

CHAP.

CHAP. VIII.

Wherein an account is given of ſeveral advantages which the ſacred writers of the New Teſtament have over the foreign Claſſics.

THE ſacred authors have innumerable advantages from the dignity of their ſubject, and the grand conſequences of their doctrines; as well as their authority and awful addreſs, and their charity and condeſcending goodneſs in delivering their narratives and precepts.

But thoſe which are moſt to our preſent purpoſe are the particulars following.

The decency and cleanneſs of their expreſſions, when there is occaſion to mention the neceſſities or crimes of mankind. The charming and moſt edifying variety of their matter, ſtyle, and expreſſion. The deep ſenſe and glorious ſignification of their language. The admirable and moſt uſeful moral contain'd in the myſteries of the Goſpel; and with the cleareſt and moſt convincing reaſon referr'd and heighten'd from them.

§. 1. THE Spirit of God is a Spirit of unſpotted purity, and therefore in the Old Teſtament thoſe things, which, if expreſs'd too broad and plain, might

might be offenſive and ſhocking, are expreſs'd with all poſſible decency and cleanneſs of concealment. The New Teſtament writers, which imitate and copy all the excellencies and beauties of the Old, have in this caſe us'd wiſe caution and amiable delicacy.

Many of the pagan moraliſts have ſpoken well upon this ſubject of decency, and *Tully* is admirable upon it. In his *Offices* he ſpeaks to this purpoſe [9]: That Providence has had a regard to the ſhape and frame of human body, and has put thoſe parts in open view that have an agreeable and graceful appearance: but has cover'd and conceal'd the parts appointed for the neceſſities of mankind, which could not ſo decently be expoſed to view. Which wiſe care of Providence in the ſtructure of an human body, the modeſty of mankind has diligently imitated. Let us therefore follow nature, and the conduct and behaviour of virtuous and modeſt perſons; and ſhun every action, geſture, and word, which may ſhock the tendereſt modeſty, and be offenſive to a chaſte eye and ear. But too many of the heathen writers and moraliſts have fail'd in this point: All one ſect of the grave and ſolemn Stoics [1]. *Juvenal*, tho' in the main very ſound and moral in his notions, in many places does not at all ſpare the modeſty, or regard the honour of human nature: but while he declaims and inveighs againſt lewdneſs, and villainous actions, is guilty of groſs indecencies of language; and opens to the reader ſuch ſhocking ſcenes, as ought to have been conceal'd in the

[9] Lib. i. cap. 35. p. 61, 62. Ed. Cockman.
[1] Tullii Offic.

black-

blackeſt darkneſs. But when the ſacred writers correct and chaſtiſe the lewdneſs of vile and profligate wretches, they do it with a juſt ſeverity, horror, and grief mix'd together. All is chaſte and clean; no word uſed that can offend the tendereſt ear, or diſcompoſe the trueſt lover of purity. St. *Paul* particularly, with great wiſdom and addreſs, unites two things which ſeem contradictory; he gives his reader a juſt abhorrence of vile and deteſtable practices, by repreſenting them in a lively manner; and yet preſerves an irreproachable gravity, and inviolate and amiable chaſtity and decency of expreſſion [2]. Good critics always require this decency and regard to the modeſty of human nature in their orator. The judicious *Ariſtotle* particularly requires, that impious and lewd things, often neceſſary to be mention'd, be always ſpoken with horror and caution [3].

§. 2. THERE is in the ſacred writers of the New Teſtament ſuch an agreeable and inſtructive variety of ſurpriſing and important hiſtories and narrations, ſublime doctrines, and ſtyles, that muſt highly entertain and improve any man that is not indiſpos'd by vice and brutality to reliſh the things, or by ignorance to underſtand the language. In the precepts and commands there is a venerable and majeſtic brevity; in ſupplications, intreaties, and lamentation, the periods are larger, and the ſtyle

[2] Rom. i. 24, 26, 27. How clean and chaſte is that expreſſion, ἀσχημοσύνην ἐν ἀλλήλοις κατεργαζόμενοι.

[3] Ἐὰν δὲ ἀσεβῇ (potius ἀσεβὴς) καὶ αἰσχρὰ, δυσχεραινόντως καὶ ἐυλαβημένως λέγειν, Ar. Rhet. iii. c. 7.

more

more flowing and diffuſive. The narration is clear; the ſtronger paſſions are expreſs'd with majeſty and terror, the gentler and ſofter affections in the ſmootheſt and moſt moving terms: and all this agreeable to *nature*, and the *rules* of the greateſt maſters [4], tho' in a manner much excelling their beſt *compoſitions*.

The New and Old Teſtament are one book; and the nobleſt, moſt admirable, and inſtructive book in the whole world. The Old Teſtament is the firſt volume, and the New Teſtament the ſecond and laſt. There is a wonderful harmony and agreement between the two ſacred volumes. In the firſt we have the type and ſhadow, in the ſecond the antitype and ſubſtance: What in the firſt volume is prophecy, in the laſt is hiſtory and matter of fact: which at once clears all the obſcurities and difficulties of the prophecies; and lets us know the reaſon why they were expreſs'd in obſcure terms [5]. In the Old Teſtament we have the moſt extenſive and entertaining hiſtory that ever was compris'd in any language: The admirable account of the creation, deſtruction, and renewal of the world; the antiquities of the orientals; the ſurpriſing adventures and fortunes of the greateſt perſons and families upon earth; the ſtate of the *Jewiſh* people; the miracles in *Egypt*; the wilder-

[4] Quicquid præcipies, eſto brevis. Hor. Ar. Poet. Τὸ μὲν ἐπιτόσσειν σύντομον καὶ βραχύ. Τὸ δὲ ἰκεσεύσιν μακρὸν, καὶ τὸ ὀδύρεσθαι, Dem. Phal. p. 6.

[5] The Goſpel is the beſt comment upon the Law, and the Law is the beſt expoſitor of the Goſpel. They are like a pair of indentures, they anſwer in every part: Their harmony is wonderful, and is of itſelf a conviction: No human contrivance could have reach'd it. There is a divine majeſty and foreſight in the anſwer of every ceremony and type to its completion, Mr. *Leſlie*'s Methods with the *Jews*, p. 75.

neſs

neſs and *Red-Sea*; the ſublimity of the moſt rapturous hymns and poems; the wiſdom and uſefulneſs of the beſt, ſhorteſt, and moſt elegant precepts of conduct and happy life, *&c.* will give the moſt delightful entertainment, the trueſt ſatisfaction and improvement to every capable intelligent reader. In the New Teſtament we have the completion of propheſies, beautiful alluſions to the cuſtoms and hiſtories of *the old*, with many of their animated phraſes and expreſſions; which enrich the ſtores of the *Greek* language, and add emphaſis and ſtrength to it. We have the miracles of the birth, life, ſufferings, and higheſt exaltation of God incarnate; and have a faithful and moſt marvellous and raviſhing account of thoſe manſions of heavenly glory and eternal happineſs, which, thro' his infinite condeſcenſion and love, we have a ſure right and indefeaſible title to. One cannot look into any part of the ſacred writers of the New Teſtament, but there are new doctrines and miracles related in the nobleſt and moſt engaging manner: or if the ſame matter be repeated, 'tis in a new way; and we are entertain'd and inſtructed with delightful circumſtances and divine remarks upon our bleſſed Lord's works of wonder, and words of wiſdom and eternal life.

The grand deſign of infinite wiſdom and goodneſs to train up mankind to a likeneſs to God, and raiſe him to heavenly happineſs, is in this ſacred book tranſacted in all the proper methods and ways of addreſs that can convince the reaſon, or move the affections of rational creatures. By precepts and laws enforc'd by the greateſt rewards and puniſhments; by well-atteſted relations the moſt

moſt ſurpriſing, and of the utmoſt conſequence to mankind; by the ſublimity of prophetical ſchemes and awful images; by the inſinuation of lively parables, and the ſound inſtruction of the plaineſt and moſt convincing diſcourſes and ſermons, that ever man ſpoke: By the familiarity of a letter in which at once you have ſtrong argument, tenderneſs of good-will, and ſublimity of thought and expreſſion.

To what we have in ſeveral places ſaid before to this purpoſe, we ſhall add a few remarks upon this head of the ſurpriſing and inſtructive variety in the New Teſtament writers. Take the firſt chapter of St. *Mark*, how many wonderful things are compris'd in a few lines! How quick does the reader paſs from one divine moral, one wonderful narrative, to another! yet all is ſo clear and regular, that the ſurpriſing relations and inſtructions do not crowd upon you, and diſtract your attention; but are preſented to you in an orderly ſucceſſion; ſo that your pleaſure is not ſuſpended; but you attend with conſtant wonder, and liſten to your perpetual gratification and improvement. There is a moſt charming variety of divine doctrines and miracles in the ſixth, ſeventh, and eighth chapters of St. *Luke*. How ſtrong and noble is the moral of the ſixth chapter! The Son of God with convincing arguments proves it a duty to do good on the *Jewiſh* ſabbath, againſt the ſuperſtitious and abſurd notions of the Phariſees; and confirms his healing and bleſſed doctrines by the miraculous reſtoration of the poor man's wither'd hand to its firſt vigour and freſhneſs. Then the great High-Prieſt and Saviour of our ſouls, after a day ſpent

in

in the offices of exemplary piety, and moſt generous charity, retires in the evening to a mountain, and ſpends a whole night in prayer before he ordain'd his Apoſtles to the holy function and important buſineſs of publiſhing his Goſpel, and taking the care of precious ſouls.

How pleaſingly are the thoughts entertain'd with the contemplation of the Saviour of the world, ſitting encompaſs'd with innumerable people, diſpenſing health and ſalvation to ſouls and bodies! with what conſolations and motives does he encourage his diſciples to bear poverty, ſcorn, and the moſt barbarous uſage in their travels for the converſion of nations, and their charitable labours to do infinite good to mankind? And with what vehemence and charitable ſeverity does he expreſs the miſerable condition of worldly men, who abound in plenty, and are diſſolv'd in eaſe; who are offended at our Saviour's humiliations, and are aſham'd or afraid of the doctrine of his Croſs! Then the great Teacher ſent from God, paſſes on to new precepts and exhortations far more exalted than any doctrines taught in the ſchools of Pagan or *Jewiſh* morality. How movingly does he preſs the duty of forgiveneſs of injuries, and fervent charity to the moſt inveterate enemies! which, if it fully influenc'd human ſouls, wou'd effectually eſtabliſh the peace and honour of ſociety; wou'd moſt vehemently raiſe mens minds to a divine reſemblance, and give 'em ſtrong aſſurances that they were the genuine and acceptable Diſciples of Jeſus Chriſt.

After variety of other divine precepts and obſervations for the inſtruction and caution of his Diſciples and Miſſionaries, the chapter is concluded,

and

and all the foregoing morals ſet off and enliven'd by a moſt forcible and appoſite compariſon.

No landſcape upon earth can entertain the eye with a greater variety of delightful objects, than the ſeventh and eighth chapters of this Evangeliſt do the mind with wondrous actions; in which power and goodneſs are equally concern'd; where miracles and morals are happily interſpers'd for the full edification and pleaſure of the intelligent and devout reader. Firſt we are charm'd with the pious and prudent addreſs of the centurion to our Lord for the recovery of his dying ſervant; and his heroic faith, which He, who knows the ſecrets of all hearts, extremely approves and applauds. Who can forbear being deeply mov'd at the contrition and humiliation of the penitent woman, who kiſs'd our Saviour's feet, waſh'd 'em with her tears, and wip'd 'em with the hair of her head! Here are ſuch marks of religious ſorrow, and a thorough reformation, as would move the moſt rigid diſciplinarian to compaſſion. The Son of God gives her his abſolution, defends her againſt the ſpightful and hypocritical cavils of the Phariſees; and expreſſes the higheſt approbation of her pious zeal and duty. The danger of the ſtorm, the confuſion and terror of the Apoſtles, our Saviour's commanding the winds and ſeas with god-like majeſty, and reproving his Diſciples want of faith with gracious mildneſs, the fierceneſs of the man poſſeſs'd with Legion, the fury of the fiends driving the herds headlong down a precipice into the ſea, the terror and confuſion of the brutal inhabitants of the neighbouring countries, are great ſcenes of aſtoniſhment and wonder; but have been ſpoken to (ſome

of them at leaſt) before. After our Saviour had cur'd the centurion's ſervant, he goes to *Nain*, to meet there an opportunity of doing a gracious and moſt ſeaſonable miracle. A widow's only ſon was carried in his coffin; our Lord met the mournful proceſſion, commanded the funeral to be ſtopp'd; went to the diſconſolate widow, bad her ceaſe to mourn, and by his divine power turn'd her mourning into ſuch joy, as 'tis impoſſible for any body to expreſs, or imagine, but one in her condition.

As this *moſt divine Friend of human race* was going to raiſe the daughter of *Jairus*, a woman incurably ill, and undone in her fortune by expenſes laid out towards her recovery, takes the opportunity to touch his garment in the crowd. According to her faith her trial ſucceeded. She immediately feels health and ſoundneſs diffus'd through her whole conſtitution: But her joy for her ſpeedy and complete recovery was checked by her fear of the penalties of the law againſt thoſe who ſhould preſume to go in public during the time of their uncleanneſs [6]. But our Saviour encourages her faith, and obliges her to own the miracle; to publiſh her faith to be an example to the people; and his divine power, to induce 'em to become obedient diſciples and ſubjects of the only Meſſias of human race. This one inſtance may ſerve for a repreſentation of our Lord's whole life upon earth; which had no vacancies or empty ſpaces; but was all fill'd up with the *moſt heavenly exerciſes and healing wonders*. But when Jeſus arriv'd at the ruler's houſe, as ſoon as he had ſpoken that word of ſovereign power and authority, *Damſel, ariſe!* with

[6] Vid. Leviticus xv.

what

what unutterable tranſport would the mourning parents receive their dear child from the dead? What ſolemn reverence, what awful gratitude to their divine benefactor, wou'd poſſeſs their over-joy'd ſouls! What adoration, and wonder, and fear mix'd with joy, wou'd ſucceed the rude laughter and ſcorn of thoſe who derided our Lord!

He gave a reſiſtleſs proof, that with reſpect to his power, which extended to all perſons, and all ſtates, the damſel was not dead, but ſlept.

All theſe admirable accounts of our Saviour's infinite power and goodneſs have not only a choice copiouſneſs of very valuable reflections and morals mixt and interſpers'd by the Evangeliſt, ſo as to diverſify the ſacred hiſtory with all the moſt agreeable and improving ways of addreſſing human minds; but from the miracles and narration itſelf naturally ariſe great numbers of the moſt entertaining and profitable obſervations and remarks.

From the circumſtances of the great facts we learn the ſublimeſt doctrines; and the miracles, which confirm the truth of Chriſtianity, infer and lay open to a thoughtful reader thoſe venerable myſteries, and heavenly truths, which are the glory and dignity of it. How many ſtrong proofs have we of our Redeemer's almighty power and eternal divinity in theſe three chapters! 'Tis hence plain that he knew the hearts and ſecret thoughts of men, which is always appropriated to the divine Omniſcience. *Thou, even thou only knoweſt the hearts of the children of men* [7]. He in his own name, and by his own authority, calms the ſtorms, and

[7] Luke vi. 8. 1 Kings viii. 39.

rage of the winds and ſeas [8]; pardons ſins, and commands the dead to ariſe [9]. From the terror of the infernal ſpirits, and their ſupplications to him not to torment them before their time, we learn that there is a great abyſs to which evil ſpirits are not yet confin'd; a ſtate of remedileſs miſery and full puniſhment reſerv'd for the rebel-angels at the judgment of the *laſt day* [1].

In the caſe of *Jairus*'s daughter we learn that the human ſoul does not die with the body, but may ſubſiſt in a ſeparate ſtate; and that Jeſus is the Lord and Giver of all life, and has ſovereign power over all ſouls and in all worlds. He has the keys of hell and paradiſe, *and opens, and none ſhuts*; *and ſhuts, and none opens* [2].

§. 3. THERE is a deep meaning and copious ſenſe in the ſacred writers of the New Teſtament; which you will in vain ſeek for in the moſt judicious and cloſe writers of the heathen world. There are many beautiful references to the ſtupendous providences related in the Old Teſtament; alluſions to the laws, ſacrifices, and rites of the *Jewiſh* church and nation, and to the cuſtoms civil and religious of other eaſtern people; which are ſurpriſingly agreeable, and nobly emphatical.

[8] How noble, and majeſtic, and full of ſpirit, is the expreſſion, ἐπετίμησε τῷ ἀνέμῳ, καὶ τῷ κλύδωνι τοῦ ὕδατος, *he chid the wind and ſtorm?* —— Luke viii. 24. 'Tis in the Old Teſtament apply'd to God alone: Ἀπὸ ἐπιτιμήσεώς σου φεύξονται —— τὰ ὕδατα, Pſal. civ. according to the Septuagint, ver. 7.

[9] Luke vii. 48, 14.

[1] Luke viii. 31. St. Jude, ver. 6.

[2] Luke viii. 54, 55. Apoc. iii. 7. Upon this ſection of the variety of ſacred writers, ſee an excellent paſſage out of Dr. *Knight*'s Preface to his ſermons on the Divinity of our Saviour and the Holy Ghoſt, p. 2, 3.

Numerous

Numerous paſſages have a retroſpect to the hiſtory of ancient times; and many a proſpect towards the coming ages and ſtates of Chriſtianity; which are not now underſtood in their full extent and ſignificancy; but will be open'd for the inſtruction and wonder of Chriſtians nearer to the day of judgment.

Divinely-inſpir'd writers, according to the great *Verulam*'s obſervation [3], ought not altogether to be expounded after the ſame manner that human compoſitions are. The ſecrets of hearts, and ſucceſſion of times, are only known to the immortal King, and only wiſe God, who inſpir'd theſe authors: therefore ſince the precepts and dictates of infinite wiſdom were addreſs'd to the hearts of men, and comprehend the viciſſitudes of all ages with a certain foreſight of all contradictions, hereſies, and different ſtates of the church, they are to be interpreted according to this latitude. When we come to know theſe complete treaſures of divine eloquence and wiſdom to more perfection, how ſhall we admire them; what incomparable inſtruction and ſatisfaction ſhall we receive from them? How valuable does that paſſage of St. *Paul* about the paper and parchment, ridicul'd by ſome ſhallow wretches, and wreſted to an heretical ſenſe by others, appear from the juſt interpretation of it, and the valuable inferences drawn from it by the excellent Biſhop *Bull* [4]?

In the beginning of Chriſtianity the value of that obſervation of the Evangeliſt, *Jeſus prayed the third time, ſaying the ſame words*, might not be ſo fully underſtood: but the madneſs and pride

[3] Inſtauratio magna, l. iv. p. 475.
[4] Sermon on 2 Tim. iv. 13.

of latter ages have open'd its full ſignificancy and emphaſis. The deſign of it ſeems to be to encourage modeſt and ſound Chriſtians in the uſe of venerable and eſtabliſh'd forms of prayer, that are more uſeful and valuable, as ſome other bleſſings are, for being common and us'd every day; and likewiſe to confute hot-headed ſectaries, who nauſeate all forms of prayer, even that moſt divine one of our Saviour, priding themſelves, and entertaining their deluded followers with their own raw and *extempore* effuſions [5].

In that grand deſcription of the Son of God in St. *Paul's* admirable Epiſtle to the *Coloſſians* [6], 'tis not only expreſs'd in the loftieſt terms and moſt triumphant manner, *that all things were created by him in heaven and earth, viſible and inviſible*; but after an enumeration of the nobleſt of *all* the beings in the univerſe, 'tis added, *all things were created by him and for him.* Which was added by divine wiſdom to confute the blaſphemies of heretics, who deny our Saviour's eternal divinity.

Theſe ſubtil depravers of ſound Chriſtianity pretend, that the Son in making the world was us'd only in the quality of a ſervant or inſtrument [7]:

[5] Mat. xxvi. 44.

[6] Coloſſ. i. 15, 16, 17, 18, 19. Our Saviour and his Apoſtles expreſly call the elements *bread* and *wine* after the conſecration is perform'd; for 'tis certain, the elements are not to be eat or drank till they be conſecrated; and that we are not partakers of the elements, 'till we eat or drink 'em; whereas the Apoſtle ſays, 'tis bread even after or at the participation, 1 Cor. x. 17. xi. 26. Mark xiv. 25. Dr. *Bennet.*

[7] Vid. Dr. *Stanhope's* Ep. and Goſp. Vol. I. p. 159. That learned man has given us a very noble explication of that majeſtic character of the Son of God: ὃς ὢν ἀπαύγασμα τῆς δόξης (τοῦ Πατρὸς) καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, κ. τ. λ. On which he clearly ſhews the fitneſs and divine propriety of theſe words to expreſs the unity of nature and diſtinction of perſon betwixt 'em, ibid. p. 160, 161, 162.

For

For upon this ſenſe, how true ſoever it might be that all things were created by him, yet it could not poſſibly be true that all things were created for him too: Since he, for whom all things were made, is true God, omnipotent and eternal. For God *made all things for himſelf* [8]. In the eleventh chapter of the Epiſtle to the *Romans* there is as conciſe and magnificent a deſcription of God the Father, as any-where in the ſacred writings. *For of him, and through him, and to him are all things* [9]. Every part of which deſcription is fully and frequently apply'd to the Son of God's love and boſom.

The great accuracy us'd in the Goſpel-expreſſions of the Holy Ghoſt's deſcending upon our bleſſed Saviour at his baptiſm, obviates at once a great blunder in a *Socinian* objection, and expoſes the idolatry and folly of thoſe people, who paint the Holy Ghoſt like a dove [1]. Grammar and plain ſenſe ſhew that the words have no relation to the bodily ſhape, but the motion of the dove, σωμαϊκῷ εἴδει, ὡσεὶ περιστερὰν, *deſcending as a dove does, leiſurely and hovering*, otherwiſe it muſt have been περιστερᾶς [2].

[8] Prov. xvi. 4.

[9] Ver. 36. Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα, are a noble and full character of the true and eternal God, the Creator and Lord, Benefactor and Preſerver of the univerſe. And are theſe expreſſions apply'd to the Son bleſſed for ever of leſſer force and majeſty? τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισαι, καὶ αὐτός ἐςι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέςηκε, Col. i. 16, 17. Heb. i. 3, 10, 12. John xiv. 9. xii. 45. Phil. ii. 6, &c. 1 Cor. viii. 6.

[1] Mat. iii. 16. Luke iii. 23.

[2] Vid. Mr. *Leſley*'s third Socinian dialogue, p. 19. Dr. *Scot* gives the ſame account of this glorious deſcent with his uſual ſound ſenſe, and noble eloquence: "The Holy Ghoſt, as St. *Luke* tells "us, deſcended on our Saviour in a bodily form or appearance, "which St. *Matthew* thus expreſſes: The Spirit of God deſcended "like a dove, and lighted upon him; not as if he deſcended in "the

In all the wondrous ſights at *Horeb*, there was no appearance of God. The *Jews* ſaw many other ſimilitudes, as fire, ſmoke, *&c.* but were to make no reſemblance of God from any thing they ſaw; and the fowls of the air are particularly mentioned [3].

§. 4. ALL the myſteries of the New Teſtament are pure and noble, auguſt, and becoming the majeſty of the God of gods: not like the pagan myſteries and ceremonies, which, like ſome of their temples, were pompous and ſtately on the outſide, but within contain'd nothing but ſome vile and contemptible creature. Lewdneſs, or foppery at beſt, were at the bottom of all their ſhew and ſolemnity: and generally thoſe, who were initiated into the ſacred rites and nearer ſervices of their gods, were much more *profane* and *wicked*, than thoſe who were commanded to depart from their temples for being *ſo in* their notion. The venerable myſteries of the incarnation, the ſacred Trinity, the reſurrection and glorification of human bodies, are not vain ſpeculations to amuſe the fanſy; but are the eſſential doctrines and fundamentals of the pureſt religion in the world; that are graciouſly deſign'd and directly tend to improve the underſtanding, and rectify the will, to raiſe gratitude, and all duty and devout affections to God. They have a certain and full influence on the preſent and future happineſs of mankind. 'Tis obſervable

" the form of a dove; but, as it ſeems moſt probable, he aſſum'd
" a body of light or fire, and therein came down from above; juſt
" as a dove with its wings ſpread forth is obſerv'd to do, and
" gathering about our Saviour's head, crown'd it with a viſible
" glory. Mediator, c. 7. p. 110."

[3] Deut. iv. 12, 17.

that

that in the Epiſtles that treat moſt fully and magnificently of the ſublime doctrines and awful objects of our faith, there is always in the concluſion a choice collection of morals and ſound precepts of pure life; which are the true conſequences of thoſe moſt lofty and venerable truths and eſſentials of the Chriſtian creed [4].

Thoſe awful and venerable ſecrets, which the angels deſire to look into, as we ſhall ſee more fully hereafter, are by free-thinkers, and profane pretenders to philoſophy, made to be no ſecrets at all; and ſo the majeſty of the thoughts of the ſacred writers, and the propriety and nobleneſs of their language are debas'd, and comparatively ſunk into meanneſs and contempt: the goodneſs of God the Father, and the condeſcenſion of our Saviour in redeeming human race, are depretiated, and infinitely undervalu'd; and by conſequence the obligations of mankind to love, obedience, and gratitude for infinite mercies are horridly weaken'd and leſſen'd. Ill principles and heretical depravations of the Goſpel-myſteries naturally tend to vice and corruption of manners. But if Jeſus Chriſt, according to the plain language, the whole contexture and deſign of the ſacred books, be true, natural, eternal God, without any quibble or evaſion, then how adorable is the love of God the Father, who ſpar'd not his own Son for our ſalvation? how infinitely great and obligatory the condeſcenſion of God the Son, who took our nature, and ſuffer'd for us? how ſtupendous the charity and grace of God the Holy Ghoſt, who inſpires Chriſtians with a due ſenſe of this great ſalvation;

[4] Vid. Ep. to Coloſſ. Epheſ. Hebrews, &c.

and with qualifications to entitle us to it, and make us capable fully, and with eternal ſatiſfaction, to enjoy it [5]?

Mr. *Locke* is pleaſed to obſerve, that St. *Paul* is in pain, and labours for words to expreſs the myſteries of the Goſpel. And ſo he might well be upon the foot of the old and ſound doctrine of our Redeemer's being true and eternal God; then no language, that mortals can underſtand or utter, can reach the magnificence and infinite glories of that myſtery: But if the myſtery of the Goſpel lies only in Jeſus being only an exalted creature, and great prophet; and all the divine triumphs, rapturous exultations and praiſes of St. *Paul* riſe no higher than to the mercy vouchſafed to the *Gentiles* to ſhare with the *Jews* in the privileges of the Goſpel; and have no relation to the great myſtery of godlineſs, God manifeſted in the fleſh, but rather exclude and deny that, according to this gentleman's interpretation againſt it in ſome places [6], and ſilence in all the reſt; then the great Apoſtle has over-done his ſubject; has been dangerouſly bold in applying the ſublimeſt and incommunicable titles and attributes of God bleſſed for ever to a mere creature.

[5] Vid. omninò Biſhop *Taylor*'s Life of holy Jeſus, Part I. ad Sect. iii. p. 16, 6.

[6] One of the cleareſt and ſtrongeſt proofs of our Saviour's eternal Divinity, Rom. ix. 5. is daringly ſet aſide, ſtript of all its grandeur and ſublimity, and turn'd into a low and odd ſenſe; *of whom is Chriſt as to the fleſh, who is* over all, *God bleſſed for ever, Amen.* He (Mr. *Locke*) zealouſly follows the blunder of *Eraſmus*, and, contrary to the natural ſenſe and uſage of that phraſe among the *Hebrews*, the interpretation of almoſt all the fathers, with unnatural force, and wire-drawing, racks it into this diſtorted form—— Of whom was Chriſt, who is over all. God be bleſſed for ever, Amen. He ſays not a ſyllable to excuſe this moſt *horrid perverſion*. *Vid.* Whitby, Hammond, St. Chryſoſtom.

CON-

CONCLUSION.

I AM ſenſible that there are innumerable noble and beautiful paſſages in the New Teſtament, which I have not mention'd, and been far from ſetting forth thoſe in their beſt light and full advantage, which I have mention'd; and indeed no man can do that, tho' I doubt not we have many learn'd and judicious men, who are better qualify'd for ſuch a great work than I am. But I am in hopes that what I have done on the ſubject will contribute ſomething to the illuſtration of the ſacred book, and the honour of Chriſtianity. That was the thing I all along aim'd at; and the ſenſe of my integrity, and honeſt intentions, will ſufficiently comfort and ſupport me under the peeviſhneſs and prejudices of ſome friends, who are regardleſs of the language of the divine writers; and the rancour and malice of enemies, who hate and ridicule their doctrines. I muſt deſire the friends of this *ſacred book* to read it carefully, and ſtudy it in the original; and to eſteem it as an immenſe treaſure of learning, that requires all their abilities, and all their reading. In order to illuſtrate and explain this heavenly book, there is occaſion for a good skill in the *Jewiſh*, *Greek*, and *Roman* hiſtories and antiquities; a readineſs in the claſſic authors, and the *Greek* interpreters of the

Old Teſtament; and a competent knowledge of the *Hebrew* language. To which muſt be added chronology and geography. Scarce any part of learning but will be of ſome uſe and advantage in the ſtudy of theſe divine writers. The pleaſure and improvement of a cloſe and regular ſtudy of the *New Teſtament*, all along compar'd with the *Old*, will be greater than we ourſelves could have imagined, before we ſet upon it. Beſides the pleaſure and agreeableneſs of ſuch an employment, 'tis of the utmoſt importance, and moſt abſolute neceſſity, for us all to ſtudy the inſpir'd book in order to practice. In it is the grand charter of our eternal happineſs. What a noble employment, what raviſhing ſatisfaction muſt it be to ſee there our ſure title to the heavenly inheritance, and have before our eyes, in plain and legible characters, infallible directions how to avoid the loſs or forfeiture of it! The ſublime myſteries and doctrines here delivered, are the moſt auguſt and venerable truths that ever were reveal'd to mankind; that ſhew us the dignity of our own nature, in order to teach us purity and a generous contempt of trifles, and diſdain of vile and little actions; and repreſent to us the infinite generoſity and magnificence of the divine nature, in order to entertain our contemplations, and raiſe our wonder and gratitude to the higheſt pitch. The terrors there denounc'd againſt all unbelievers and wicked deſpiſers of the divine majeſty, and authority of our Saviour, are ſtrong and awful motives to all reaſonable people to fly from the wrath to come, and take care not to neglect ſo great a ſalvation. The precious promiſes of the Goſpel, as they are demonſtrations

of

of the infinite generoſity and mercy of God, ſo they are to men the immoveable baſis and ſupport of their faith, and all their joyous hopes of immortality. This is the book, by which our lives muſt here be regulated, and be examin'd, in order to our full abſolution at the *laſt day*. This is the book, that makes all, who duly ſtudy it, learn'd and happy; wiſe to ſalvation. The temptations and ſuggeſtions of the devil are check'd and conquer'd by the ſacred text. Our Saviour ſhews us the great value and excellency of the holy Scriptures, when out of them he draws arguments to confound the infernal ſophiſter [7].

And as the ever-venerable myſteries and refining doctrines of the Goſpel raiſe men to heaven and happineſs; ſo 'tis highly probable, the ſtudy of 'em ſhall be one part of the entertainment of bleſſed ſpirits. What glorious ſcenes will then open, when we ſhall ſee face to face, and know as we are known! when we ſhall underſtand the manifold wiſdom and grace of God in his conduct of the great myſtery of our redemption! How will the illuminated ſpirits of juſt men made perfect be charm'd with the propriety and divine *pathos*; be aſtoniſh'd at the ſublime ſenſe and myſtery that were compriz'd in the plaineſt and commoneſt words and expreſſions, which dry and preſumptuous critics have cavill'd at, as idiotical, low, *&c.*?

When Moſes *and* Elias, ſays the great Mr. *Boyle*, *left their local, not real heaven, and appear'd in glory to converſe with our tranſfigur'd Saviour on the mount, their diſcourſe was not of the government of kingdoms, the engagement of great armies,*

[7] Mat. iv. 4, 7, 10.

conqueſts

conqueſts and revolutions of empires; thoſe are the ſolemn trifles that amuſe mortals: But they diſcourſed upon the chief ſubject of the inſpir'd book— the deceaſe which he ſhould accompliſh at Jeruſalem; *thoſe meritorious paſſions, that miraculous death, that were to redeem and ſave a whole world* [8]. The dignitaries of heaven are deſcrib'd by St. *John* as ſinging the ſong of *Moſes* and the Lamb, and paying their adorations in the words of the ſacred writers [9].

St. *Peter* repreſents this matter in a very glorious piece of ſublime; εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, *which things the angels deſire to look into* [1]. Learned men take this expreſſion to be a beautiful alluſion to the golden cherubims looking towards the mercy-ſeat [2]. It very properly ſignifies to pry narrowly into thoſe glorious revelations; to ſtoop down and look earneſtly, as St. *John*, into our Saviour's ſepulchre [3]; or elſe to bow themſelves in adoration of ſo great a myſtery. 'Tis certain that pride was the condemnation of the devil; and 'tis argu'd into a fair probability that his pride was provok'd by his foreknowledge of our Saviour's incarnation. The offence of the Croſs is certainly the ruin of haughty

[8] Vid. Mr. *Boyle*'s Style of H. S. 216, 217. Rev. xv. 3.

[9] Exod, xv. Moſis canticum applicatum Chriſto & rebus Chriſti. Compare iv. & v. of St. John's Apocalypſe with Exod. xv. 11, &c. Pſal. cxlv. 17. Iſa. lxvi. 23. Jer. x. 7. —— And cou'd the devotions of the triumphant church be expreſs'd ſo properly, ſo ſublimely, as in thoughts and terms dictated by the Eternal Spirit?

[1] 1 Pet. i. 12.

[2] Exod. xx. 18, 19, 10. Myſterium hoc cernui venerantur angeli.

[3] John xx. 5. Mr. *Leſley*'s Dial. i. p. 240.

ſpirits,

ſpirits, who are tempted by the apoſtate angels, and follow their example in endeavouring to deſtroy in the minds of men that fundamental article of our faith [4]. But thoſe good ſpirits, whoſe nature and excellencies ſo far tranſcend ours, think this adorable inſtance of the divineſt charity and humiliation worthy their bowing as well as deſire to look into. The angels which preſerv'd their allegiance, and ſtations in glory, willingly ſubmitted to adore the humanity join'd in one perſon with the Godhead [5]. Submit did I ſay? They glory'd in it with all their powers. It was their moſt natural ſervice, the moſt ſtupendous and noble demonſtration of divine love, which will occaſion the eternal felicity and preferment of human race, and be the unexhauſted ſubject of the wonder and joyful praiſes of all the glorify'd ſervants and ſons of God.

Now to the ever-bleſſed and adorable Trinity, God the Father, God the Son, and God the Holy Ghoſt, Three Perſons, and One eternal Divinity, be aſcrib'd by the Church militant and triumphant, all majeſty, dominion, worſhip, praiſe and glory, Amen.

[4] Vid. Mr. *Leſley*, uti prius.

[5] Mr. *Leſley*'s Hiſt. of Hereſy and Sin, p. 782. Mr. *Norris*'s Rel. and Rev. Part I. Con. 8. Sec. 21. p. 89. *Jenkin*'s Reaſ. Part I. p. 328, 329.

THE END.

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